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REVIEWS OF NEW BOOKS.

Ibn Khallikan's Biographical Dictionary. Translated from the Arabic by Bⁿ Mac Guckin de Slane [Member of various learned Societies]. Vol. I. 4to, pp. 688. Paris, printed for the Oriental Translation Fund of Great Britain. B. Duprat; London, Allen and Co.

THOUGH it was only last week that we left off with our friend the Bandit Kurrogrou, and the productions of other Asiatic minstrels, we are persuaded that our readers will not tire of another casket of these pearls of poetry and precious stones of wisdom, which we are now about to select from a still more important publication, for which (vol. i.) we are indebted to the Oriental Translation Fund. This work is dedicated to the late Earl of Munster, the warm and intelligent patron of all such valuable performances in connexion with Eastern literature: alas, that he should be insensible to the well-merited tribute! The introduction describes the Arabic Dictionary as having been always considered of the highest interest and authority for the civil and literary history of the Moslim people, and, indeed, as the storehouse whence later writers have drawn most of their information. Ibn Khallikan was born at Arbela in Sept. 1211; but lived at Damascus as chief kadi, and died there in October 1282, having travelled in Egypt and other countries, and undergone considerable vicissitudes of fortune. Some critical remarks on the early Arabic language will be found in this prefatory paper; to which, however, we shall only refer, and proceed to select examples from the body of the work which express striking, beautiful, or characteristic national ideas, and therefore form a cento not unworthy of forming part of a *Literary Gazette* Miscellany. We may, however, preface them with the author's explanation of his design.

"The motive (he tells us) which induced me to compose this work, forming an historical compendium, was this:—I had always been intent on studying the history of those men of renown who lived before my time; I was desirous of knowing the dates of their birth and death, and of learning who among them lived within the limits of each separate century. The results which I obtained incited me to increase the stock which I had acquired, and to redouble my researches; I applied my mind therefore to the study of works written specially on the subject, and gathered from the mouths of the masters versed in this science that information which I could not find in books; I persevered in this pursuit till I had amassed a large quantity of documents roughly drawn up, which contained the events of a great number of years; I had also another portion of these facts impressed on my memory. * * * I have not (he continues) limited my work to the history of any one particular class of persons, as learned men, princes, emirs, vizirs, or poets; but I have spoken of all those whose names are familiar to the public, and about whom questions are frequently asked; I have, however, related the facts I could ascertain respecting them in a concise manner, lest my work should become too voluminous; I have

fixed, with all possible exactness, the dates of their birth and death; I have traced up their genealogy as high as I could; I have marked down the orthography of those names which are liable to be written incorrectly; and I have cited the traits which may best serve to characterise each individual, such as noble actions, singular anecdotes, verses, and letters, so that the reader may derive amusement from my work, and find it not exclusively of such a uniform cast as would prove tiresome; for the most effectual inducement to reading a book arises from the variety of its style."

And it is from this source that we draw our supplies. Our first is from Ibrahim as-Suli, and very Arabian:—

"Visits draw close the hearts which coolness had parted; but my visit to [the capricious] Laila has changed her affection to dislike. The maids that dwell in the [distant] valley of al-Liwa are nearer to me than Laila, though her dwelling be here at hand."

Our next is quite an Arab pun:—

"He that likes not the sight of a reprobate should avoid meeting Niftawaih. May God burn him with one half of his name, and cause him to be denounced with the other!—The first half of his name is *nift* [naphtha or bitumen]; the other half is *waih* [woe]."

Abu Ishak as-Sabi [the Sabean], of whom we learn:—"When Izz ad-Dawlat was slain, Adad ad-Dawlat took possession of Baghdad, and put Abu Ishak in prison; this happened in the year 367 (April, A.D. 978). His intention was to have had Abu Ishak trodden to death by elephants, but [a respite was granted him] through the intercession of his friends, and he finally recovered his liberty in 371 (A.D. 981); Adad ad-Dawlat having previously required of him to write a history of the Dailamite dynasty. In consequence of this order, Abu Ishak composed his work entitled *at-Taji* [the Imperial], but [could not regain the favour of Adad ad-Dawlat], who had learned that a friend of Abu Ishak's, on going to see him, found him busily engaged in composing notes and making rough and fair copies [of some work; and that this friend] having asked him what he was doing, received this answer: 'I am writing falsehoods, and putting lies together.' This story stirred up the then appeased anger of Adad ad-Dawlat, and excited his hatred afresh; so that during his lifetime Abu Ishak continued in disgrace." When he died, "he was buried in the cemetery of Baghdad, called *Shu'ani*, and a well-known elegy, the rhyme of which is in *D*, was written on his death by the Sharif ar-Rida; it begins thus: 'Hast thou seen whom they bore aloft on the bier? Hast thou seen how the light of our assemblies is extinguished?' The public blamed ar-Rida for this poem, *because he, who was a sharif* [descendant from Muhammad], had lamented the death of a Sabean, but he replied: 'It was his merit alone the loss of which I lamented.'"—This is a fine idea.

Abu Ishak al-Husri thus sung of love:—

"I love you with a love which surpasses understanding, and which is far beyond the reach of my powers of description. The utmost of my knowledge thereof is, that I feel my inability

to acquire a just knowledge of it.' * * * *Al-Husri* means a maker or seller of mats [*husur*]. Kairawan is a city in Ifrikiya [*Africa Propria*], and was founded by Okba Ibn Aamir as-Sahabi [companion of Muhammad]: Ifrikiya was so called after Ifrikus, or Ifrikin Ibn Kais Ibn Saifi, the Himyarite, who subdued that country. Some say that Jarji governed it at that time, and that it was then the Berbers got their name; he having said to them, 'How great is your gibberish!' [*berbera*]; but God knows it best. * * * Ibn Khaldun, in his *Universal History*, gives a similar relation, with some details too curious to be omitted here. He says, 'To Abraha Zu'l-Manar succeeded his son Ifrikush; Ibn al-Kalbi says that Ifrikush was the son of Kais Ibn Saifi and brother to al-Harith ar-Raisi, and that it was he who built, in the Gharb [or Maghreb], the city named after him Ifrikiya, to which [city] he sent the Berbers from the land of Canaan, on his passing close by them when Joshua had defeated them in Syria, and slain [a number of] them. [Ifrikush] then took charge of the few [who remained], and marched them before him to Ifrikiya, where he settled them. It is said that Jirgis was king of that country, and that it was he [Ifrikush] who gave the Berbers this name; for, on conquering Maghreb, he heard their strange language, and said, 'How great is your gibberish!' [*berbera*]; for which reason they were called Berbers. This word, in the language of the desert-Arabs, signifies mingled and unintelligible noises, whence the roaring of the lion is called *berbera*. When [Ifrikush] returned from his expedition to Maghreb, he left there Sunhaja and Kutama, [branches] of the tribe of Himyar, and these are still there; but they are not of the same stock as the Berbers.—Thus say al-Tabari, al-Jorjani, al-Masudi, Ibn al-Kalbi, al-Baihaki, and all the genealogists.' This statement requires some observations: the Jirjis mentioned by Ibn Khaldun and Ibn Khaldun seems to have been considered by them the same person as the prefect Gregorius, whose history is related in the 51st chapter of Gibbon's *Decline and Fall*; for Ibn Khaldun, in another part of his work, says positively that he commanded in Maghreb when Abd Allah Ibn Abi Sarh conquered that country in the khalifat of Othman. The dubitative expression, it is said, made use of here by both authors, proves that they had great doubts of Jirgis being a contemporary with Ifrikush. But the most remarkable circumstance spoken of by Ibn Khaldun is that of Joshua's destroying the Berbers in the land of Canaan, which coincides singularly with what Procopius says in his *History of the Vandal War*, Part II., x., p. 449; edition of Bonn. We find there, also, the Gergessai, *Γεργέσαι*, the Gergassites of the Bible (Joshua xxiv. 11), which word has a most suspicious likeness to the Jirgis of our Arabic writers. Could Ibn al-Kalbi, whose authority is cited by Ibn Khaldun in this passage, have read an incorrect Arabic translation of Procopius?"

Of Bishr Ibn al-Harith al-Hafi (the barefooted), "it is related that he once knocked at the door of al-Muafa Ibn Imran, and, on being asked who was there, he answered Bishr al-Hafi;

on which the girl inside the door said, 'Go and buy a pair of shoes for two dānaks, and the name of al-Hāfi [the barefooted] will leave you.' He was so surnamed for the following reason: the latchet of one of his shoes having broken, he went for another to a shoemaker's, who said to him, 'How full you are of worldly consideration!' On this Bishr threw away the shoe he held in his hand, and kicked the other off his foot, making oath never to wear shoes again. Bishr being once asked with what sauce he eat his bread, replied, 'I think on good health, and I take that as my sauce.' One of his prayers was this: 'O my God! deprive me of notoriety, if thou hast given it to me in this world for the purpose of putting me to shame in the next.' One of his sayings was, 'The punishment of the learned man in this world is blindness of heart.'

We shall now string a cord together without quoting the names of the authors.

"When you have to send a person on business which has engaged your mind, send an agent who requires no prompting, and let that agent be—money. * * * Was it because you saw me [look up to you] with the eye of one who needs your favour, that you treated me with contempt, and hurled me down the precipice? But it is I who am to blame, not you; for I had fixed my hopes upon another than the Creator. * * * I said to her [I loved], 'Thou art sparing [of thy favours] towards me when [I am] awake; be then kind to thy afflicted lover [and let him see thee] in [his] dreams.' She answered, 'Thou also canst sleep, and yet wishest me to visit thee in thy dreams.'

This is an exquisite reproach—we know not when we have met with so delicate, yet so sharp a reproof. The next is quite a riddle; and when we answer 'Tooth,' it will be seen to be a very playful one. 'I had a companion of whom I was never tired, who suffered in my service, and laboured with assiduity: whilst we were together I never saw him; and when he appeared before my eyes, we had parted for ever.' Can *Secrecy* be better described than by the following? 'I conceal the secret with which I am entrusted, and do not repeat it even to him who confided it to me; but yet I forget it not. For my ear never teaches my tongue the secret of him who has conversed with me in private.'

The annexed is from a poem on the *Soul*, by the celebrated physician Ibn Sina, better known to us as Avicenna.

"It descended upon thee from the lofty station [heaven];—a dove rare and uncaptured, curtained from the eyes of every knowing [creature]; yet 'tis it which is manifest, and never wore a veil. It came to thee unwillingly; and it may perhaps be unwilling to abandon thee, although it complain of its sufferings. It resisted [at first], and would not become familiar; but when it was in friendly union [with the body] it grew accustomed to the desert waste [the world]. Methinks it then forgot the recollections of the protected park [heaven], and of those abodes which it left with regret; but when, in its spiral descent, it arrived at the centre of its circle in the terrestrial [world], it was united to the infirmity of the material [body], and remained amongst the monuments and prostrate ruins. It hath now forgotten the remembrance of the protected park, and weepeth with tears which flow and cease not, till the time for setting out towards the protected park approaches; till the instant of departure for the vast plain [the spiritual world] draweth nigh. It then cooeth on the top of a lofty [pinnacle of

heaven]—for knowledge can exalt all who were not exalted—and it has come to the knowledge of every mystery in the universe, while yet her tattered vest hath not been mended. Its descent was predestined, so that it might hear what it had not heard; but why then did it descend from the high and lofty [heaven] to the depth of the low and humble [earth]? If God sent it down by a decision of his will, his motive is concealed from the intelligence of man. [Why did it descend] to be withheld from the spacious, exalted summit [heaven] by the coarse net [of the body], and to be detained in a cage? It is like a flash of lightning shining over the meadow, and disappearing as if it had never gleamed. * * *

This piece is founded (says a note upon it) on the Sūfi doctrine, that the soul pre-existed in union with the Divinity, that it comes down reluctantly from heaven to be united to the body, and that it returns after death to the happy seat it left. The poet represents the soul metaphorically by a dove, and his images and expressions are borrowed from the pastoral poetry of the ancient Arabs. It would require a long commentary to elucidate the allusions and mysticisms with which it abounds; but such a task is inconsistent with the duty of a mere translator. An edition of this poem with some additions, and the verses arranged in a different order, has been given with a translation by Von Hammer Purgstall in the *Wiener Zeitschrift* for 1837, No. 94."

Of the graver style of Ibn al-Hajjaj (the poet), the following are specimens:—

"Awake, my two friends, from your slumber; slumber degrades the mind of the sage and ingenious. There are the milky way and the pleiades; it is like a rivulet flowing through a garden of lilies. I perceive the zephyr arriving as the shades of night withdraw; why then should the wine-cup not arrive when darkness retires? Arise, and pour me out a Grecian liquor drawn from a cask which has not been touched since the days of the Cæsar!—a pure liquor, of which the powerful effect gives death to the reason and life to the heart.—By the same: People said [to me]: 'You pay constant court to Hamd, and neglect the other princes.' And I answered in the words of a poet who long before my time has well expressed my thought: 'The bird alights where it can pick up the grain, and the dwellings of the generous are visited [by the needy].'"

How gallant is the famous Wazīr al-Maghribi!

"Maiden, the watchmen well know that thou canst not visit me by night; for wherever thou art, in the darkness, light is there."

Of him we are farther told:—

"These words were found written in the handwriting of al-Wazīr al-Maghribi's father, on the cover of the abridgment of the *Isāh al-Mantik*: 'He [my son] (may God preserve him, and enable him to attain the rank of the saints!) was born at first dawn of day, on Sunday, 13th Zū'l-Hijja, A.H. 370 (June, A.D. 981). He learned by heart the Koran, a number of grammatical and philological text-books, without the comments, and about fifteen thousand verses, selected from the compositions of the ancient Arabic poets. He composed poetry, was skilled in prose-writing, and surpassed all his contemporaries in penmanship, in the calculation of nativities, and in algebra, with other accomplishments, of which even an inferior portion would suffice for any kاتب; and all this was before he had completed his fourteenth year. He abridged this work with superior judgment, having given every explanation con-

tained in it, and not omitting a single word [of those which are therein explained]; he changed also the order of the chapters as far as was necessary to suit the plan of his abridgment, and classed the matters under their proper heads. When he had finished his abridgment, I proposed to him that he should put it into verse; and he accordingly began that undertaking, and composed a number of sheets in a single night. All this was before the completion of his seventeenth year; and I beseech Almighty God to spare him, and to prolong his health.' The following is a specimen of the vizir's poetry:—'Whilst the camels were saddling for their journey, I said to my mistress, 'Prepare all your firmness to support my absence. I shall spend, with unconcern, the best of my youth, and renounce the pursuit of rank and fortune. Is it not a serious loss that our days should pass away without profit, and yet be reckoned as a portion of our lives?'"

Quoting so much Arab poetry, we may as well cite one of its canons:

"My heart, in Arabic كبدى my liver.

Arabic poets suppose the liver to be the seat of love, and the heart to be that of reason; this observation will be borne out by numerous examples. In European poetry, love resides in the heart, not in the liver; and reason in the head, not in the heart."

We will now conclude with a notice of Ibn al-Mukaffā, renowned for the elegance of his style, singularly full of Eastern personal adventure, and shewing the danger of jesting with persons in authority:—

"One of his sayings was: 'I drank of misfortunes till I was filled, but did not perceive any regularity in their arrival; they disappeared, then they overflowed, and although they are not uniform as are the lines of poetry, it is they alone which are [an] instructive discourse.' Al-Haitham Ibn Adi relates of him this anecdote: 'Ibn al-Mukaffā came to Isa Ibn Ali, and said, 'Islamism has entered into my heart, and I wish to make profession of it to you.' Isa answered, 'Let it be done in the presence of the leaders, and of the chiefs of the people; come therefore to-morrow.' On the evening of that very day, he went to dine with Isa; and, having sat down, he began to eat and to mutter according to the custom of the Magians. 'How!' said Isa, 'you mutter [like the Magians], although resolved to embrace Islamism!' To this Ibn al-Mukaffā replied, 'I do not wish to pass a night without being of some religion.' The next morning he made to Isa his solemn profession of Islamism. * * *

"He used to make free with Sofyān Ibn Mo'awia al-Muhallabi, the governor of Basra, whom he very frequently addressed by the name of Ibn al-Mughatalima [son of the lascivious female]; an appellation injurious to the honour of Sofyān's mother. About that time, Sulaimān and Isa, the sons of Ali, and the uncles of the khalif al-Mansūr, arrived at Basra, to have a pardon drawn up for their brother Abd Allah. This Abd Allah had revolted against his nephew al-Mansūr, and aspired to the khalifat; but being defeated by Abū Muslim al-Khorasāni, who had been sent against him at the head of an army, he took to flight; and, dreading the vengeance of al-Mansūr, lay concealed at the house of his brothers. Sulaimān and Isa then interceded for him with the khalif, who consented to forgive what had passed; and it was decided that a letter of pardon should be granted by al-Mansūr. (This is an event noticed in historical works, and generally known; but I shall give here some

particulars of it, as they are necessary for establishing a regular connexion in this relation). On coming to Basra, the two brothers told Ibn al-Mukaffā, who, as we have said, was secretary to Isa, that he should draw up the letter of pardon, and word it in the strongest terms, so as to leave no pretext to al-Mansūr for making an attempt against Abd-Allah's life. Ibn al-Mukaffā obeyed their directions, and drew up the letter in the most binding terms, having even inserted in it the following clause, amongst others: 'And if at any time the command of the faithful act perfidiously towards his uncle, Abd Allah Ibn Ali, his wives shall be divorced from him, his horses shall be confiscated for the service of God [in war], his slaves shall become free, and the Muslims loosed from their allegiance towards him.' The other conditions of the deed were expressed in a manner equally strict. Al-Mansūr, having read the paper, was highly displeased, and asked who wrote it; and when he was informed that it was a person called Abd Allah Ibn al-Mukaffā, who acted as secretary to his uncles, he sent a letter to Sofyān, the governor of Basra (him of whom we have spoken above), ordering him to put Ibn al-Mukaffā to death. Sofyān was already filled with rancour against Ibn al-Mukaffā for the motive we have mentioned; and the latter having, some time after, asked to see him, he did not allow him to enter till every person had withdrawn. He then took him apart into another room, and put him to death. Al-Madā'ini says, 'Ibn al-Mukaffā, on appearing before Sofyān, was addressed by him in these terms: "Do you remember what you used to say of my mother?" "Emir" exclaimed Ibn al-Mukaffā, "I implore you, in the name of God, to spare my life!" "May my mother," replied Sofyān, "be really *mughtalima* [lascivious], if I do not kill thee in a manner such as none were ever killed in before!" On this, he ordered an oven to be heated, and the limbs of Ibn al-Mukaffā to be cut off joint by joint; these he cast into the oven before his eyes, and he then threw him in bodily, and closed the oven on him, saying, "It is not a crime in me to punish you thus, for you are a Zindiki, who corrupted the people." Sulaimān and Isa having made inquiries about their secretary, were informed that he had gone into the palace of Sofyān in good health, and that he had not come out. They therefore cited Sofyān before al-Mansūr, and brought him with them in chains; witnesses were produced, who declared that they saw Ibn al-Mukaffā enter Sofyān's palace, and that he never came out after; and al-Mansūr promised to examine into the matter. He then said to them: "Suppose that I put Sofyān to death in retaliation for the death of Ibn al-Mukaffā, and that Ibn al-Mukaffā himself then come forth from that door (pointing to one which was behind him), and speak to you, what should I do to you in that case? I should put you to death in retaliation for the death of Sofyān." On this the witnesses retracted their evidence, and Isa and Sulaimān ceased to speak of their secretary, knowing that he had been killed with al-Mansūr's approbation. Ibn al-Mukaffā lived (it is said) thirty-six years." Al-Haitham Ibn Adi says, 'Ibn al-Mukaffā treated Sofyān with great contempt; and as Sofyān had a large nose, he used to say to him on going to see him, "How are you both?" meaning him and his nose.'"

Having made good our miscellany, at least for one No., we lay aside this delightful book, for (we trust) more than one other opportunity.

The Salamandrine; or, Love and Immortality. By Charles Mackay, author of "The Hope of the World," "The Thames and its Tributaries," &c. Pp. 145. London, How and Parsons.

THERE is a wild and poetical originality in this production, which affords a favourable display of the author's imaginative and descriptive powers. The Salamandrine, as to being, is to the fire what the Undine is to the water,—creatures above mortals, emanating from heaven, and living for thousands of years. But in the former state there is a terrible drawback: when the Salamandrine dies, the soul also dies, and is annihilated, unless the love of a mortal is achieved, pure and unchangeable; in the event of which both partake of human nature, and follow the fate of man and woman-kind.

The opening and conduct of the story are marked by talent of a superior order; and the interest attached to the heroine-daughter of the flame, Amethysta, and her brother Porphy, never fails. The mortal hero, Sir Gilbert, in his various fortunes and misfortunes, is also forcibly portrayed; and the versification is as eccentric as the tale. Mr. Mackay assures us in his preface that there is, or may be, a design in all these changes of metre; and assenting thereto, we may still notice that it does sometimes fall a little into the doggerel.

"He's gone! Ah, no! he lingers yet,
And all her sorrow who can tell,
As gazing on her face he takes
His last and passionate farewell?
'One kiss!' said he, 'and I depart
With thy dear image in my heart:
Once more—to soothe a lover's pain,
And think of till I come again:
Once more.' Their red lips meet and tremble,
And she, unskilful to dissemble,
Allows, deep blushing, while he presses
The warmest of his fond caresses.

He's gone!—his lessening form recedes
Adown the tapering wild wood vista;
And sadness, with redoubled weight,
Falls on the heart of Amethysta."

Such are, however, but slight black specks in the glowing Rosicrucian blaze; commending which, with all its light and warmth, to the young and passionate lovers of poetry, we copy a few of its sparkles as a sample of the whole.

"The Soldier's return.

The woods and fields are green again,
It is the month of May,
The swallow on the cottage-eaves
Has built her nest of clay,
And the rooks upon the castle-tower
Caw merrily all the day.

The spring has follow'd the winter weary,
And peace came after a ruthless war;
The land rejoices,
And children's voices
Welcome their fathers from afar.
There are smiles of love on many a cheek,
Many a fond wife sobs for a wordless
And sheds more tears in excess of joy
Than ever she shed in all her sadness.

The wars are over, the peasants rejoice,
Youths and maidens sit under the tree,
Or dance together
In sunny weather.

While the elder people flock to see
The rustic pipe makes music simple,
To guide the fall of their twirling feet;
And young veins tingle,
As love-looks mingle,
And youth and passion their vows repeat.

And Gilbert journeys to his home:
Many a laurel he hath won;
And he hopes to reach his father's halls
Ere the rising of the sun."

When the Salamandrine has been forsaken, and, her destiny apparently sealed, she takes the false Sir Gilbert from his bridal festival, we read—

"Within this forest-glade they stood
In silence and in solitude:
She put her gentle hand on his,
And look'd into his face forlorn:

Ah, more than looks of bitter wrath—
Ah, more than words of cruel scorn—
That look so sad, so mild, so fair,
Went to his heart and rank'd there!

'Listen!' said she, in mournful tone,
'And learn my secret ere we part;
I've brought thee to the wilds alone,
That I may shew thee all my heart:
Behold a maid of heavenly birth,
Form'd of the eternal fires that shine
To light and warm this world of thine;
And not as thou of grovelling earth,
But of an essence more divine.

Greater than thou, O son of clay!
A thousand years shall pass away,
And never witness our decay;
But yet,—ah, less than thou,
Immeasurably less—
Our mortal souls must fade at last
Into eternal nothingness!
For this, through many a year,
We shed the bitter tear;
For this, unutterable woe!
Our tears will never cease to flow.

And yet, O mortal man!
Whose days are as a span,
Not helpless all are we:
Love can bestow
A solace for our woe,
And give us immortality.

If from a human heart we win
A love devoid of guile and sin,
A love for ever kind and pure,
A love to suffer and endure,
Unalterably firm and great
Amid the angry storms of fate,
For ever young, for ever new,
For ever passionate and true,
This gain'd, all woe is past, all joy begun,
Heaven is our hope, eternity is won!

The doom of death that we deplore
Lies in our suffering souls no more;
We share the three-score years and ten,
And the eternal heaven of men.
I thought thy love the beam divine,
That was to lead from this despair;
And how I trusted, how I lov'd—
Oh, Gilbert, let thine heart declare!

For thee I would have borne
All poverty, all scorn,
Hunger, and thirst, and cold,
All misery untold,
With steadfast mind;
Disease, and care, and pain,
And all the woes that reign
O'er human kind:

Most happy of all ills to bear my part,
Bless'd with the kindness of one constant heart,
And the dear hope, enhancer of my love,
Of immortality with thee above.

I plac'd my soul upon this little chance—
And it has fail'd; and never, never more
Shall hope and gladness cheer me as of yore.
I wake to misery from a blissful trance:
The trial has been made,

The answer has been given;
And I have lost my joy,
My hope, my love, my heaven.

Thou hast been false, and all is lost!
I have become again
A worthless atom, weather-toss'd
Upon the world's wide plain,
Living my little hour
In sunshine and in shower,
Then dying in the sorrow,
That on my night of death
There shall arise no morrow:
No solace, no relief,
No love to cheer my grief—
Misery! misery!"

One verse more of his sufferings, and we conclude:

"The morning sun was fiery hot,
When from the ground he sprang;
The squirrel squeak'd amid the trees,
And the merry chaffinch sang;
And he was wan, and worn, and pale,
Their joy distress'd him sore;
He thought it shame the birds should sing
While such a curse he bore,
With madness knaving in his brain,
And hunger at his core."

We will not let out the *dénouement*; but con-

tent ourselves with saying, that, after all the chances of the romantic fiction, it will not disappoint the attracted reader.

Essays on Family Nomenclature—Historical, Etymological, and Humorous; with Chapters of Rebuses and Canting Arms, the Roll of Battel Abbey, &c. By Mark Antony Lower. Pp. 240. London, J. R. Smith.

THIS is a curious volume, and full of diversified matter, which comes home to every body, both in the way of information and amusement. "What's in a name?" is easily said; but there is much in a name. There is, for instance, *Granby* and *Grundy*.—so near alike in sound, but how different the ideas of the persons to whom they pertain!—the *Granby* unsexed, we instantly fancy a noble, gallant, fine-looking fellow (though poor Dignum never could discover why they painted the Marquis of that title on the sign-boards with a bald head!), and the *Grundy* a mean elod and muckworm; and how surprised we should be to find the reverse to be the case—the *Granby* a poor wizened little body, and the *Grundy* a perfect union of Chesterfield and Adonis! But the things are impossible in *verum natura*; and so we have confused Shakespeare,—or, as old Boaden said, when he had written a drama, "given Billy the go-by."

Well, this book, slight and facetious, seems to have infected us; and we will try to lay it under contributions for our purpose as largely as it has laid Camden's *Remains* under contribution for its contents. And here the main question of its purpose is proposed:—

"It cannot be a matter of uninteresting inquiry to investigate both the meaning of names and the causes of their application to individuals and families. It is not sufficient for a person of inquisitive mind that he bears such and such a surname because his father and his grandfather bore it: he will naturally feel desirous of knowing why and when their ancestors acquired it. And should he be successful in arriving at some probable conclusion respecting his own, the same, or perhaps an increased, degree of curiosity will be induced in his mind as to those of others. This feeling will be especially excited when he meets with names of odd or unusual sound. If, for instance, he walk through the streets of a town he has never before visited, and notice the names of the inhabitants on their doors or over their shops, differing from any he has before seen, he will derive some information, and probably extract no little amusement, from the carrying out of a train of speculations on the origin of those names. To persons of this class (and a very numerous class I think they form) my present attempt will doubtless be acceptable; and I venture to hope that it will serve to gratify all reasonable curiosity that can exist on the subject."

From John o' Groat's House to the Land's End, there is nothing but one huge volume on this subject. We begin with the *Mace*, and we end with the *Tres*, *Polts*, and *Pens* (alias towns, pools, and heads)—finding in almost every district the prevalence of denominations which tell us something of the origin and occupations of the inhabitants, whether given to the chase, to agriculture, to trades, or to pursuits of any particular and local kind.* This always interests

* Thus "Camden (or, more probably, his friend, 'R. Carew of Anthony, Esq.' has amplified the proverb to 'By Tre, Rios, Pol, Lan, Caer, and Pen, You may know the most Cornish men.'"

"The frequency of two family names in a northern county led to this proverbial saying:—

intelligent travellers: for ourselves, we could journey a thousand miles, and never tire of the suggestions, trains of thought, and entertainment which such speculations afford. So it is in reading the tombstones in a churchyard: where can such food be elsewhere found for idealising the past and applying it to the present? "Here lies" are home-truths! But no more of this.

"Dr. Johnson has the following definition of the word *Surname*:—"The name of the family; the name which one has over and above the Christian name." *Sirname* differed originally from *surname*. *Mac-Allan*, *Fitz-Harding*, *Ap-Tudor*, and *Stevenson*, are properly *sir-* or *sire-*names, and are equivalent to the son of *Allan*, of *Harding*, of *Tudor*, of *Stephen*. Of *Surnames*, Du Cange says they were at first written, not in a direct line after the Christian name, but above it, between the lines; and hence they were called in Latin *supranomina*, in Italian *soprannome*, and in French *sur-noms*, from which, I suppose, the English term is derived. A *surname* is therefore a name superadded to the first or Christian name, to indicate the family to which the individual bearing it belongs—as *Edmund Spenser*, *John Milton*, *Alexander Pope*. Hence it is evident that, although every *sirname* is a *surname*, every *surname* is not a *sir-name*—a distinction which is now scarcely recognised; and the two words are used indiscriminately by our best writers.

"Modern nations have adopted various methods of distinguishing families. The Highlanders of Scotland employed the *sirname* with *Mac*, and hence our *Macdonalds* and *Macartys*, meaning respectively the son of *Donald* and of *Arthur*. The Irish had the practice (probably derived from the patriarchal ages) of prefixing *Oy* or *O'*, signifying *grandson*,* as *O'Hara*, *O'Neale*; a form still retained in many Hibernian surnames. The old Normans prefixed to their names the word *Fitz*, a corruption of *Filius*, and that derived from the Latin *Filius*, as *Fitz-Hamon*, *Fitz-Gilbert*. The peasantry of Russia, who are some centuries behind the same class in other countries, affix the termination *-witz* (which seems to have a close affinity to the Norman *Fitz*) to their names; thus, *Peter Paulowitz*, for *Peter* the son of *Paul*. The Poles employ *sky* in the same sense; as, *James Petrowsky*, *James* the son of *Peter*. The Biscayans adopt a similar method; and, not to multiply instances, this seems to have been in nearly all ages, in all countries, the most obvious, and therefore the most customary way of forming second, or surnames. The most singular deviation from the general rule is found among the Arabians, who use their father's name without a forename, as

In Cheshire there are Lees as plenty as fleas,
And as many Davenports as dogs' tails."

"There is scarcely a city, town, village, manor, hamlet, or estate in England, that has not lent its name to swell the nomenclature of Englishmen. As we retain most of the names of places given them by our Saxon ancestors, with their significant terminations, it is no wonder that

In Ford, in Ham, in Ley, and Ton,
The most of English surnames run.

I am not quite sure, however, whether the proverb is correct. There are, at least, some other terminations that are as numerous as the four selected by the rhymester; field, for instance; *ing*, *hurst*, *wood*, *wick*, and *sled*. Other terminations of less frequent occurrence are *bury*, *bourne*, *caster*, *cole*, *oke*, *combe*, *croft*, *dun*, *ey*, *port*, *shave*, *worth*, *thorpe*, *weale*, *cliff*, *marsh*, *gate*, *hill*, *dowen*, *well*, &c.—most of which terminations also stand as distinct surnames."

"It is related in the *Encyclopædia Perthensis*, that an antiquated Scottish dame used to make it a matter of boasting that she had trod the world's stage long enough to possess one hundred *Oyes*!"

Aven Pace, Aven Rois, the son of Pace, the son of Rois. In Sweden, hereditary surnames are said to have been unknown before the commencement of the fourteenth century. At a much later period no surnames were used in Wales beyond *ap*, or son; as *David ap Howell*, *Evan ap Rhys*, *Griffith ap Reger*, *John ap Richard*, now very naturally corrupted into *Powell*, *Price*, *Procter*, and *Pritchard*. To a like origin may be referred a considerable number of the surnames beginning with *P* and *B* now in use in England, amongst which may be mentioned *Preece*, *Price*, *Pumphrey*, *Parry*, *Probert*, *Probyn*, *Pugh*, *Penry*; *Bevan*, *Bithell*, *Barry*, *Benyon*, and *Bowers*. It was not unusual, a century or two back, to hear of such combinations as *Evan ap-Griffith ap-David ap-Jenkin*, and so on to the seventh or eighth generation; so that an individual often carried his pedigree in his name. The church of Llangollen in Wales is said to be dedicated to *St. Collen ap-Gwynnawg ap-Clyndawg ap-Cowrda ap-Caradoc-Freichfras ap-Llyn-Merim ap-Einion-Yrth ap-Cunedda-Wledig*, a name that casts that of the Dutchman, *Inkervankoldorspanek-inkudrachdern*, into the shade. To burlesque this ridiculous species of nomenclature, some wag described *cheese* as being

* Adam's own cousin-german by its birth.
Ap-Curds ap-Milk ap-Cow ap-Grass ap-Earth!"

The following anecdote was related to me by a native of Wales: An Englishman, riding one dark night among the mountains, heard a cry of distress, proceeding apparently from a man who had fallen into a ravine near the highway, and, on listening more attentively, heard the words, "Help, master, help!" in a voice truly Cambrian. "Help! what, who are you?" inquired the traveller. "Jenkin ap-Griffith ap-Robin ap-William ap-Rees ap-Evan," was the response. "Lazy fellows that ye be," rejoined the Englishman, setting spurs to his horse, "to lie rolling in that hole, half-a-dozen of ye; why in the name of common sense don't ye help one another out?" The frequency of such names as *Davies*, *Harris*, *Jones*, and *Evans*, has often been remarked, and is to be accounted for by the use of the father's name in the genitive case, the word *son* being understood; thus *David's* son became *Davis*; *Harry's* son, *Harris*; *John's* son, *Jones*; and *Evan's* son, *Evans*. It is a well-attested fact, that about forty years since the Monmouth and Brecon militia contained no less than thirty-six *John Joneses*. Even the gentry of Wales bore no hereditary surnames until the time of Henry the Eighth. That monarch, who paid great attention to heraldic matters, strongly recommended the heads of Welsh families to conform to the usage long before adopted by the English, as more consistent with their rank and dignity. Some families accordingly made their existing *surnames* stationary; while a few adopted the surnames of English families with whom they were allied, as the ancestors of *Oliver Cromwell*, who thus exchanged *Williams* for *Cromwell*, which thenceforward they uniformly used."

From this introductory sketch our readers will be prepared to agree with us in the characters we have given to Mr. Lower's nominal inquisitions; and we pass on to a few of his specimens of local surnames:—

"Beck, a brook; *Beckett*, a little brook. How inappropriate a name for that furious bigot *St. Thomas* of Canterbury! * * * *Moore*, *Morris*. The former may be, and probably is, a 'generic' name, as it occurs in the form of *Atmoor*, *Anmoore*, &c. q. d. at the *Moore*. With respect to the latter name, I may observe that

it is variously spelt, Morys, Moris, Morris, Morice, Morrice, Mawrice, &c., and compounded with various initial expressions, De, Mont, Fitz, Clan, &c. Some of the families bearing this name are of Welsh extraction, *Mawrwyce* being the Welsh form of Mavors (Mars), the god of war, anciently given to valorous chieftains of that country. One of the Welsh family mottoes has reference to this etymology, '*Marte et mari faventibus*.' The other Morrises are supposed to be of *Moorish* blood; their progenitors having come over from Africa, by way of Spain, into various countries of western Europe at an early period. It is a well-known fact that the particular species of salutation called the *morrice-dance*, and several branches of magic lore, were introduced into these regions many centuries since by natives of Morocco. The professors of those arts, enriching themselves by their trade, seem in some instances to have embraced Christianity, and to have become founders of eminent families; certain it is that several magnates bearing the names of Morice, Fitz-Morice, and Montmorice, attended William the Conqueror in his descent upon England, and, acquiring lands, settled in this country. The name Montmorris is said to signify 'from the Moorish mountains.'

* * * *Bourne*, a boundary stream. 'To that *bourne* from whence no traveller returns.' Query, Is the termination *-born*, common to several names, as *Seaborn*, *Winterborn*, and *Neuborn*, a corruption of this word; or are we to understand that the founders of those families were *born at sea*, in *winter*, &c.? *Bottle* (A. S. *bœtel*, a village). A sailor of this name, who had served on board the *Unity*, man-of-war, gave one of his children the ridiculous name of *Unity Bottle*. The child was baptised at a village in Sussex; the minister hesitated some time before he would perform the rite. * * * *Bush*. Although it may seem exceedingly trivial that so insignificant an object should name one of the lords of the creation, there is little doubt of the fact. There was lately living in Scotland a peasant who, with his children, was called *Funn*, because his cot was surrounded by furze, called, in some parts of that country, *funs*. * This sobriquet had so completely usurped the place of his hereditary surname, that his neighbours called him by no other name. * * * *Bottom*, a low ground, a valley: hence *Longbottom*, a long dale; *Sidebottom*, *Ramsbottom*, and that elegant surname *Sluffebottom*, which, when understood to signify 'shaw-field-bottom,' has nothing ridiculous in it. * * * *Crouch*, a cross (from the Latin *crux*). That all cross-roads formerly had a cross of wood or stone erected near the intersection, is pretty clear from the names still retained, as *John's Cross*, *Mark-Cross*, *Stone-Cross*, *High-Cross*, *New-Cross*, *Wych-Cross* (perhaps so named in honour of St. Richard de la Wych, bishop of Chichester). All these, and many others, occur in Sussex. At Seaford such a spot bears the name of 'the Crouch.' We find also *High Crouch*, *Fair Crouch*, *Crow Crouch*, &c. &c. Crouched or Crouched *Fiars* were an order of religion who wore a cross upon their robes. The name *crouch* applied to the supports used by cripples is evidently from the same root. A person dwelling near some way-side cross would feel proud of such an appellation as *John atte Crouch*, a form in which the name frequently occurs. * * *

* i. e. Whins in the Aberdonian and Northern dialect.



A Crouch.

"*Hurne*, *Horne*, a corner. *Johē in le Hurne* that is, John in the Corner, occurs in the Inq. Nonar. 1341, parish of Wyke, county of Sussex. *Knoll*, *Knowles*, the top of a hill. * * * *Pitt*, *Pitts*. I may mention that surnames of this kind have occasionally been given to foundlings, and that even in recent times. I perfectly recollect the grim visage of a surly septuagenarian, named *Moses Pitt*, who had been exposed in infancy in a marl-pit. 'Nobody likes you,' said this crabbed piece of humanity, in a quarrel with a neighbour. 'Nor you,' replied the latter, 'not even *your mother*.' *Moses* was silent. * * * *Rill*, a small stream. John at the Rill would first become John Atterill, and afterwards John Trill. How subtle are the clues that guide us in etymological investigations! * * * *Thealte*, a pasture."*

From localities we come to names derived from occupations and pursuits, of which the following are among the many samples:—

"Pre-eminent in this class of names stands *Smith*, decidedly the most common surname amongst us. *Verstegan* asks—

'From whence comes *Smith*, all be he knight or squire, But from the smith that *Jorgeth* at the fire?'

But the antiquary should have been aware that the radix of this term is the Saxon *smitan*, to *smite*; and therefore it was originally applied to artificers in wood, as well as to those in metal, as wheelwrights, carpenters, masons, and *smiths* in general. Hence the frequency of the name is easily accounted for. It certainly is ridiculously common, and has, on that account, given rise to many jokes, some of which I shall repeat. *Smith*, without some unusual Christian name, is scarcely sufficient to distinguish a person: as to *John Smith*, it is, as a friend of mine often observes, *no name at all*. What then shall we say of the countryman who directed a letter 'For Mr. John Smith, at London. With Speed?' He might as well have directed it to that inaccessible personage, the man in the moon."

The name of *Smith* is indeed inexhaustible. We remember a bet laid and won, that a John

* We rather think a rough marshy piece of ground. —*Ed. Lit. Gaz.*

Smith had either been condemned to death or transportation at every Old Bailey session during (we forget) two or three years. But our author tells us:—

"Some very learned disquisitions are just now going on among the American journals touching the origin and extraordinary extension of the family of 'the Smiths.' Industrious explorers after derivatives and nominal roots, they say, would find in the name of John Smith a world of mystery; and a philologist in the *Providence Journal*, after having written some thirty columns for the enlightenment of the public thereabout, has thrown down his pen and declared the subject exhaustless. From what has hitherto been discovered, it appears that the great and formidable family of the Smiths are the veritable descendants, in a direct line, from Shem, the son of Noah, the father of the Shemitish tribe, or the tribe of Shem; and it is thus derived—Shem, Shemit, Shmit, Smith. Another learned pundit, in the *Philadelphia Gazette*, contends for the universality of the name John Smith—not only in Great Britain and America, but among all kindreds and nations on the face of the earth. Beginning with the Hebrew, he says the Hebrews had no Christian names, consequently they had no Johns, and in Hebrew the name stood simply Shem or Shemit; but in the other nations the John Smith is found at full, one and indivisible. Thus: Latin, *Johannes Smithius*; Italian, *Giovanni Smithi*; Spanish, *Juan Smithas*; Dutch, *Hans Schmidt*; French, *Jean Smeets*; Greek, *Ion Skmiton*; Russian, *Jonloff Skmittowski*; Polish, *Ivan Schmittowski*; Chinese, *Jahon Shimmit*; Icelandic, *Jahne Smithson*; Welsh, *Ihlon Schmidt*; Tuscarora, *Ton Qa Smittia*; Mexican, *Jontli F'Smitli*. And then, to prove the antiquity of the name, the same *avant* observes that 'among the cartouches, deciphered by Rosellini, on the temple of Osiris, in Egypt, was found the name of Pharaoh Smithosis, being the ninth in the eighteenth dynasty of the Theban kings. He was the founder of the celebrated temple of Smithopolis Magna.' We heartily congratulate the respectable multitude of the Smiths on these profound researches; researches which bid fair to explode the generally received opinion that the great family of the Smiths were the descendants of mere horse-shoers and hammer-men!"*

[The conclusion next week.]

Fallacies of the Faculty; with the Principles of the Chrono-thermal System: in a Series of Lectures. By Samuel Dickson, M.D. &c. Second edition. 8vo, pp. 328. Simpkin, Marshall, and Co., London.

In taking up the work now before us, we disclaim being influenced by the reviews that have been published of the first edition; and we disclaim also being influenced by the new and somewhat startling character of many of the author's arguments and discoveries. In all times men have arisen who have been ready to supplant observation and experiment by human reason; and the doctor is an eminent example. Such a proceeding may appear unphilosophical to those who may have followed Whewell in

* It is rather remarkable, if not resumed from a knowledge of the fact, that the present Lord Carrington has taken that name instead of Smith; but "during the civil wars in the time of Henry the Fourth, several ancient families totally changed their names for the purpose of concealment, as the Blunts of Buckinghamshire, who took that of Croke; and the Carringtons of Warwickshire, who took that of Smith."

the study of the history of the inductive sciences; it may appear to some an outrage to the principles of investigation laid down by Bacon, Cabanis, or in later times by Herschel and Brougham; but what of this, if every one is wrong but the author,—to differ with whom is to be an enemy, to criticise is to be an ignominy, and positively to oppose is an open declaration of war? This is tender ground to tread upon; and considering our confined limits and the professional character of the work, we will not enter upon a tilting-match that might not be interesting to the generality of readers. The learned doctor, however, dissatisfied in *toto* with the present state of medical knowledge (for science, if the doctor is right, and the profession wrong, would be a most misplaced term), is satisfied that he has discovered the unity of disease, as long ago argued by Hippocrates, to be ague or intermittent fever; and that all diseases are to be treated by medicines affecting the temperature of the body, consequently adapted to the treatment of alternating cold and hot fits, and hence named the chrono-thermal system. We grant the originality of the view.

The character of the author is displayed in a remarkable manner in the way in which he has communicated his discoveries to the world. He does not commence by the tedious process of detailing and proving them; but by shewing by historical references that every great discoverer has been subjected to persecution—assigning, without waiting for the public fiat, his position and his reward to himself. So throughout, instead of proving his own system, he is always engaged in pulling down the systems of others; instead of defending his own, he is ever attacking preceding views; and by this kind of generalship he gets through a volume of goodly dimensions. The influence of medicinal substances, according to him,—their power for good or evil, as the case may be,—depends upon their "electrically altering the motive state of certain parts of the body, and of altering at the same time their thermal conditions." Now we, it so happens, from various considerations of the philosophy of the question, are willing to admit what our author says to be true; but it is upon the faith of his assertion that it is so, for in no part of his work does he inductively demonstrate it; and ergo, although we might fancy the same thing, we should not, without pinning our faith to another man's responsibility, have said so. Did Faraday prove the identity of electricity and chemical action, imagined by many—for science was, as in many other things, leading to it—by his fiat, by merely saying it was so? Certainly not. Every one knew it: Faraday proved it! Here lies the difference between the mere reasoner and the man of science. Yet, as is daily the case, the man who imagines the thing, claims, from his having written it, the discovery! As well might Mrs. Somerville come forward and claim the discovery of thermo-electricity, electro-magnetism, thermo-magnetism, &c. Thousands have contemplated in their own minds the identity of light, heat, chemical action, the phenomena of life and of the nervous system, electricity, galvanism, and magnetism; but few, however, have laboured assiduously and perseveringly, and rejoiced in the discovery of a single fact that tended still further to demonstrate this unity contemplated by all. The names of Ersted, Arago, Ampère, Brewster, Leslie, and a host of others, force themselves upon us as honourable investigators in such a career; how can we, then, turn coolly and

calmly to discuss doctrines which are founded solely on assertion?

We certainly shall have war declared against us, if we proceed in this strain; so turning from the "cloisters" of Oxford and Cambridge, such "monkish institutions" as the College of Physicians (p. 21), and all equally stupid recognised academies and schools, let us to our bold and intrepid author. All passions are agues: love is an ague—Butler in his "Hudibras" tells us so. The effects of a fall or of a severe blow are alike tremor and cold fit, succeeded by hot and febrile fit. Spasmodic complaints, which our author illustrates with great ingenuity by cramp, sneeze, yawn, asthma, epilepsy, cholera, and even stricture—all have a periodic type, and are amenable to the same class of remedies most generally influential in keeping off the ague-fit. But it must be remarked here, that, in addition to the chrono-thermal operation of remedies, he also argues that the same powers act by attraction and repulsion (p. 29), and every remedy can act both ways in different individuals; and further, that they are all capable of producing inverse motions, in one case curing, in another causing disease. Surely this doctrine is an invasion of the territory already occupied by the homœopaths—"similia similibus," &c. Palsy exhibits intermissions, so do squint, nervous blindness (the illustration of day and night blindness is very good), and so deafness, tic, and depraved appetite; and all are more or less amenable to the same treatment.

It is startling to find apoplexy, hæmorrhages, and heart-disease, in the same category; but the author argues that all such maladies are originally functional, and consequently at one time or other amenable to the same treatment, before organic change becomes developed. Consumption—that fatal word—is with the author of very wide acceptance. Pulmonary consumption is an intermittent affection of the lungs, causing disease of the secreting glands, which run into abscess or tubercular disease, and which disease has its stages or paroxysms; when, by the same constitutional disorder, the cervical or facial (salivary) glands are affected, the patient is said to have the evil or scrofula. There is matter for much reflection in the identity here established. The doctor condemns the stethoscope, as worse than useless, and having led to many errors of vital importance. There is no practical man to whom this will not suggest also some cases of absurd diagnosis from this instrument. Disease of the joints—those forms which are so fatal and so constantly the source of severe operations—are also considered by the author as a form of the same disease, consumption. Instead of leeches and blisters, he uses with success quinine and calomel; and utterly repudiates, as unnecessary and inhuman, the practice of bringing such to the amputating-table—more subject for reflection. Inflammation arising from a general or constitutional cause, according to our author is always preceded by a cold or asthenic state: blood-letting, even to the point of death (p. 89), is no cure for it; but premise an emetic, and follow it with bark and opium. It is obvious that we cannot, dare not, enter into the discussion provoked here; but it has been our fortune to know several medical practitioners who treated inflammatory affections by stimulants and tonics with fatal success—though this may have been owing to their not exhibiting them on the chrono-thermal system or during the remission. Pleurisy and pneumonia, says our bold author, are not capable of distinction, and are both developments of intermittent fever (p. 91): blood-letting is here to be superseded by an emetic;

and when a remission has been obtained, administer quinine, opium, or hydrocyanic acid. Enteritis is treated in the same way. Surgeon Hume, of the 43d, is quoted as asserting that pneumonia and enteritis are indebted for their chief existence to the remedies employed in ordinary ailments—namely, bleeding and unnecessary purging. Gout as a specific disease is annihilated: it is inflammation arising from constitutional disturbance, the morbid action of which produces an earthy, instead of a purulent, deposit. It is cured by attention to temperature during the fit, and the exhibition of ague-medicines during the remission. This, as several other points of treatment,—*ex. gr.* dashing cold water during the fits of apoplexy or fever,—approximate to the old doctrine, as lately revived by the hydropathists. Rheumatism is also a remittent disorder; the author treats it by premising an emetic, followed by quinine and colchicum, the effect of the latter of which, according to the hydropathists, is only to remove the attack from the toe or foot to the stomach—not to cure, but to cause a retrocession. The morbid secretion, which we call stone, is also, according to our author, the result of febrile or constitutional change; so also are calculi in any other tissue or structure, even to the ossification of an artery. The doctor's work is certainly a royal road to medicine: not content with establishing a unity of disease as a generality of the highest order, he also groups individual diseases together with so masterly a hand,—as we have seen in cases of so-called consumption, &c.—that we only regret that the proofs of these identities are not more satisfactory and convincing.

The whole subject of cutaneous disorders, according to the author, is disguised by a cloud of ridiculous distinctions and definitions: psoriasis and lepra, erythema and erysipelas, only differ in being acute or chronic, or more or less extensively developed. In all acute diseases of the skin, emetics must be followed up by arsenic or quinine: discarding lemon-juice as a cure for scurvy, he says, "there is not a cutaneous disorder, however named, which I have not cured with quinine." The doctor, however, uses other remedies, among which are those in use by every practitioner,—the bath, sulphur, iron, lead, creosote, hydriodate of potash, &c. &c. In the treatment of small-pox, "to keep the patient," says the doctor, "as cool as possible during the hot fit, and to prolong the remission by opium, hydrocyanic acid, or quinine, comprehends nearly the whole duty of the physician in this, as in every other disorder."

On the ground of an experiment made by Mr. Ceely of Aylesbury, the doctor advocates the identity of the cow-pock and small-pox. Wonders continue to crowd upon us. Syphilis and lues, the constitutional symptoms, we are next informed, are but "the conjurations of medical ignorance, in the darkest of medical times." During 17 years the doctor has been in the profession he has never seen syphilis, but the so-called secondary symptoms are the result of mercury. This is not, we believe, a new opinion. Plague is an intermittent fever with buboes. Yellow fever the same with spasm of the gall-duets. Dysentery, ague with an increase of secretion from the mucous surface of the bowels instead of the skin. Dropsy an ague with internal sweat. If all this is madness, there is a method in it that is very startling. Cholera is an ague with spasm and increased secretion from the stomach, bowels, and bladder, and consequently rapidly fatal. The doctor would rather trust to a bottle of

brandy than to any thing in the materia medica. He considers in this disease that there is palsy of the eighth pair of nerves. Dyspepsia is also a low ague, and treated as such; but with modifications as regards flatulence, acidity, and torpid bowels. Hypochondria and hysteria are low remittent fevers, differing from mania only in degree; while, most important if true, congestion is the invariable effect of sudden exhaustion, or, in other words, of depletion, in diseases in which the brain is concerned. Infantile convulsions are cured by hydrocyanic acid. The theory of cancer is as remarkable as the others, and the treatment founded upon it supersedes the cruelty and uncertainty of an operation. It originates in a weak action of the nerves on an originally weak organ, accompanied by a general intermittent febrile action of the whole body. It must be treated in its early stages on the chrono-thermal system; when it has proceeded to an open sore, the whole surface of the ulcer should be cauterised and completely destroyed, and cauterised again till red and healthy granulations appear, and it must be dressed with ointments of mercury, lead, &c. The doctor, however, points out that in so formidable a disease no mode of treatment must be persisted in, but change will often produce benefit. The remainder of the work is occupied by dissertations on the senses, on magnetism (denounced as a humbug), the passions, baths, exercise, homœopathy; concerning which the doctor says, "I have learned that the homœopaths accuse me of not understanding their principles. Well, all I say in answer to this is, that I have at least read their own books; and if I am such a fool as not to be able to understand their writings, they must be greater fools not to write more intelligibly."

And here we must leave our doctor, hoping that he have done him justice. We have no doubt, indeed, that the brief analysis we have given of his views will assist in obtaining readers for his work, in which they are more fully developed. We sincerely hope it may be so; for although we have protested against the philosophy of claiming that as a discovery which is not inductively proved, still there are many statements in this work of the highest interest to the profession, and of first-rate importance to humanity. The great principle of the evil effects of depletion and blood-letting, we know too well, having once nearly been a victim to it, in a country where blood-letting is adopted in ague itself,—and his must be a strong constitution which resists such a mode of treatment; but then, again, we had the honour of being treated by the same professor who, according to our author, assisted in erasing Lord Byron's name from the list of the living, and who, according to general report, also assisted in numbering the late Sultan Mahmud among the dead. All principles, however emitted, should be tested by experience: there is not the slightest doubt but that the plurality of the doctor's views will stand this test, and will long outlive the critical acumen of Drs. Conolly and James Johnson. We have omitted one thing: the application of the galbanum and other warm plasters to the spine, as advocated by the doctor in some diseases, will evidently be claimed by the present large school who seek for the origin of all diseases in spinal irritation, as illustrative and corroborative of their doctrines.

Sketch of the Union of the Grand Duchy of Lithuania with Poland, Polish Aristocracy, Samogitia, and Polish Titles. By Count Henry Krasinski, author of "Vitold," "Bataille de Kirholm," &c. 8vo, pp. 60. London, 1842. Simpkin and Marshall; Manchester, Simms and Dinham.

WITH Polish politics, Prussian prudence, Russian rudeness, Siberian severities, Austrian alterations, French forgetfulness, English entreaties, Cracovian cravings, and all other collateral considerations, we have nothing to do. The newspapers have enough of them, as they happen to be stimulated from this quarter or from that; and there are too many great interests involved in the questions appertaining to these matters to leave a lapse of any attack and defence, representation or misrepresentation, of which their discussion is susceptible. To the journals, therefore, we leave them.

But Count Krasinski's pamphlet contains some curious historical and anecdotal passages relating to circumstances little, if at all, known to the British public; and we are persuaded that an extract or two exemplifying them will be acceptable to our readers. The peculiarities of the ancient inhabitants of Lithuania are indeed well worthy of popular description; and so we may say of the steppes of the Ukraina, of which the author says:—

"It is remarkable, that love, murder, and despair, have been from time immemorial the most prominent features in the history of Ukraina, whose wild, barren, and extensive plains present to the view a sameness impossible to describe."

We pass by the accession of the beautiful young queen Yadviga to the crown of Poland in 1385, whilst her sister Maria became queen of Hungary; and have only to tell, in the author's flowery language, that "no sooner was her beauty, now embellished with a crown, made known, than the four winds of the globe send her a crowd of admirers, exceeding the waves of the sea in tremendous fury, among whom the duke of Mazovia played the principal rôle."

"Each (he continues) would have perished a thousand lives in the attempt to obtain her favour; but her heart, beating for William, was deaf to their entreaties. But in a short time a more dangerous rival entered the lists. Yagellon, great duke of Lithuania, master and sovereign of Kúov, master of both banks of the Dnieper, having heard by one of his friends, and afterwards having learnt by himself secretly, of the extraordinary beauty of Yadviga, sent a solemn and splendid embassy soliciting the queen's hand; and for the price of this hand, although he was a pagan, he solemnly promised to embrace, together with all his nation, the Christian religion, and to unite the grand duchy of Lithuania to Poland for ever, on the further condition that he should be king over both countries. The embassy was publicly received by the Polish senate; but the queen's answer was long delayed. Yagellon was a pagan, almost barbarian; he had long outlived the prime of life, his hair was gray, his face wrinkled, which was not very attractive to Cupid; whilst, on the contrary, William, to every advantage of education joined with youth a true beauty. The queen was more obstinate than ever; whilst the senate all fell on their knees, and prayed her in the most urgent terms to accept of an offer so advantageous, and that she would sacrifice her love for the welfare of religion and the good of Poland. The queen, touched by their prayers, answered, bitterly weeping, that she consented

to that severe sacrifice, on the condition that she might see her suitor, William, once again. The senate, fearing that too much severity might confirm, rather than change, her disposition to William, consented to the queen's will, granting that one senator should be present at a certain distance during the interview. At this time, when the Lithuanian embassy quitted Poland with a favourable answer, the Prince William invited the queen to a ball; the invitation was accepted. After having expended very much money on the ball, the prince received the queen and the senate. Arriving at the palace, there was a carpet embroidered with gold, over which the queen alone was to walk. At first she was able to control her feelings, and seemed to have forgotten her sacrifice. When midnight came, when the hour of the dreadful farewell approached, she became pale; and after having danced with the prince, took him by the hand to a retired part of the rooms, and told him, bitterly weeping, what she was obliged to do. The prince, troubled, began to conjure her in the most pressing terms not to desert him; and his speech was so warm, so eloquent, so skillfully directed to the queen's heart, that her majesty seemed to have forgotten her promise, and to be ready to discard it. At that time the senator appointed to observe them appeared; but the queen began, on his appearing, to sob bitterly,—she swooned. The senators, after having rendered to her majesty all possible assistance, bore her away to the palace, where she was given in charge to the ladies. The prince also fell, and saw the queen no more. Shortly after this, Yagellon, great duke of Lithuania, with twelve Russian dukes, six khans of Tartary tributaries, 15,000 liberated prisoners dressed in white, and 100 camels loaded with presents of immense value for his royal bride, arrived; and having been baptised, took the name of Ladislaus, and married the queen, being publicly crowned at Krakow as king of Poland in 1386. In that manner the great duchy of Lithuania, with her extensive possessions, White Russia, Black Russia, one part of Red Russia, both the Ukrainas, Samogitia, were incorporated voluntarily for ever with Poland. Some millions of pagans embraced the Roman Catholic religion; Lithuania, less civilised than Poland, lost her language; and is to this day, by the attachment to the Catholic religion, an insurmountable barrier to the denationalising of Poland. Yagellon's dynasty reigned with glory in Poland for 186 years."

The Samogitians are considered a part of the people of Lithuania; though the population is composed of many different races, the primitive being Teshudes. With these the descendants of the Herules mixed, and then came Romans (of the times of Scylla and Pompey), Spaniards, Tartars; and "this union of diverse races produced a dialect which exhibits a singular mixture of Spanish, Roman, Teshude, and Herules words, and forms a language probably the most difficult to be understood of all the European tongues. The discovery of many coins, and other objects of antiquity, relating to Pompey and Spain, and the custom of burning their dead, prove that the Romans have, on more than one occasion, settled in that country." And of old, "when a warrior died, his arms, his favourite horse, and his most faithful servant, a prisoner of war (if one could be procured), a falcon, his favourite dog, and a couple of every species of hunting dogs, were burned on his grave, in the belief that after his death he would have the same em-

ployments and amusements which occupied and amused him whilst in this life. There were afterwards thrown on the fire the claws of a panther, which, it was their belief, would aid him in climbing the hill, on the top of which was their imaginary country of their departed spirits."

It is singular to add, that "there are in Samogitia some Scotch customs; among others, there is a popular song to convoke the tribes for the defence of the country; and the account given of the ceremonies which attended it, is exactly the same with the song and scenes that Sir Walter Scott introduces in the *Lady of the Lake*. The word *clan*, and many other words foreign to the Herulean tongue, are to be found with the same signification which they have in the Scotch language. Those circumstances, and many similar, lead us to believe that a number of Scotch must have been landed in this country; but when and by what accident they came there, is a question very difficult to solve: the knowledge is lost in the darkness of ages."

Of their present descendants it is stated:—

"It is a very easy matter, in Samogitia, to make fanatics of the people; and also we discover among them many examples of heroism. This people, in the last war with Russia, afforded examples of bravery which were comparable with the heroic devotion of Leonidas, and to which there are not many exploits equal in the ancient histories. For example: a party of Samogitian sportsmen being unable to defend a bridge on the Dubissa any longer, at which bridge the enemy began to shew themselves in masses, being obliged to make a retreat, two of them asked the leader of the party if he would allow them to offer their lives for the common cause. It was granted; and they remained alone watching the enemy. No sooner did the Russian column advance than two shots were fired, and two of the leading officers fell dead: the sportsmen were taken, and were interrogated. They answered, with the greatest coolness, that having heard that those two officers were bold and cruel, they had sacrificed themselves for the purpose of killing them. Immediately afterwards they embraced each other, and were executed on the spot. The poets sang not their praises; their names may not be recorded in history; they will be forgotten. It was, then, not the vain desire of glory, but the utmost attachment to the holy cause of their father-land, which brought them to inevitable death. Take for a second example the following:—An old man came to his leader and said, that he had seen some Russian soldiers maltreat a Polish priest; and having by accident slept, he saw in a dream the holy Stanislaus, patron of Poland, who ordered him to kill those Russian soldiers, and thus avenge the insult passed upon his religion. Instantly he went to fulfil the mission, hoping by this devotion to obtain a happier lot in the other world. Attending to no remonstrance, he approached, and stood by an image of the Saviour, took a ball, which he cut into many pieces, and boldly awaiting the Russians, he fired, killed two, wounded three, and was then himself destroyed. Hear another example:—Some days after the foregoing, eighteen sportsmen took a station on a road behind a thick wood; but their destiny was more favourable; no sooner did the enemy appear than eighteen shots were fired, and eighteen bodies struck the earth. Alarmed by a fire so deadly, the Russian column made a retreat, and permitted the sportsmen to rejoin their comrades without the loss of one single man. These examples, though few, are sufficient to shew what might

have been done with such a people, if those people had been well commanded. It is to be remarked that, in Samogitia alone, the war of 1831 assumed the character of a national and religious war. For the ten years last past, Samogitia has again been subject to the Russian yoke; her inhabitants are again oppressed; but the time may yet come, when, in compensation for such sacrifices as she has made, the bright, glorious sun of liberty will illumine her soil now soaked with her children's tears and gore."

The Polish aristocracy are divided into three sorts of princes, viz. "the Lithuanian princes, foreign princes, and Muscovite or Russian princes." 1. Some derived from relatives of Jagellon. 2. Polish princes made by foreign emperors and popes. 3. Muscovite or Russian princes. There are also three sorts of courts; and the chief of these, as well as the princely families, are enumerated by the author. The Poles do not much like the title of baron; but there are some in the country, and also with three distinctions; and the following is rather a notorious distinction of one of them:—

"The men of Baron Farenbach's family acquired some notoriety during many generations in Curland and Polish Livonia, by the facility with which they constantly seduced the prettiest females in the north of Poland. It was even a proverb in Livonia—*Niepokazny zony, corki, ani siostry, dyabloni, Farenbachawi*—'Do not shew a wife, a sister, or a daughter, to the devil or to Farenbach.'"

Here are some other anecdotes of a more eccentric kind:

"One of the princes, Radziwill, had such an immense estate, that it required a whole day to traverse it. He had six thousand of his private regular troops, and a court like a king. When he travelled abroad and went to a shop, many times he purchased, to the great astonishment of the shopkeeper, one-half of the whole shop. At Paris, he took a walk in the Palais Royal, and ordered his treasurer to take a large purse of the largest Spanish gold coins, containing about six thousand pounds English value. He went into a dark passage, and there began to throw all this money in the passage, which attracted an immense concourse of people. It is scarcely possible to describe the astonishment of the *gamins de Paris*, when he desired them to keep for themselves the coin which they picked up and presented to him. He repeated twice again the same farce, and left Paris. From this time that passage is called *Passage de Radziwill*. One of his relatives in Lithuania had a favourite estate, on which he particularly resided; but there was a small mansion with an estate of a Polish wealthy gentleman, almost in the middle of Prince Radziwill's property. The prince offered him a large sum of money for it; but he answered, that he and his forefathers were born there, and for nothing in the world would he part with it. Some days afterwards, the prince invited him, with all the family, to a large bear-shooting party; and after entertaining him a week, he promised to honour him equally with his presence. The gentleman left the castle for home; and after wandering many hours could not find his home, and was angry with his coachman that he should have missed his way. The coachman replied, that he was at a loss what to think of the matter, as the village, the garden, the church, the wood, and all the cottages, had entirely disappeared, and no human soul was to be seen. The master took him for mad; but after paying deep attention to the localities, and to a small rivulet, he was convinced it was really the case. As it was

a remote part of Lithuania, where the villages and even inns are very distant from each other, and being in October, it was soon dark. The horses were very tired, and he was obliged to pass an uncomfortable night in a cold barren field, where but a week ago was a fine mansion and a large village, his family seat. The next day he found, in large letters of salt in the field, the following inscription:—*Lepiej Panami w Zgodzie zyc jak sie klucic. Jeds-nazad do Radziwilla szlachcioro*.—'It is better to be in harmony than to quarrel with great lords. Go back to Radziwill, poor gentleman!' Suspecting this incredible trick was played by the prince, he, of course, came back to the prince's castle, with wife and children, and told, with lamentations, what he had seen with his own eyes. The prince received him politely, and offered him thrice the value of his estate, and another village for his new residence. The gentleman thought it more prudent to settle the bargain than to try the suit. As Stanislaus Augustus, the last king of Poland, was a tool of Russia, and did not enjoy any consideration, the Polish grandees played him many tricks. Another prince, Radziwill, came to the court in a carriage drawn by six wild bears; the horses, of course, were extremely frightened; in consequence of which some accidents happened. The king pointed to the prince the impropriety of his conduct. Radziwill added, that the bears were not so cross, as a whip, gold, and patience, can put in order every thing. He added also, that sometimes the *ace* beats the king at cards, and paid liberally the damages. After some time, he gave a splendid party, to which he invited all the ambassadors, and all the leading personages in Poland, and displayed extraordinary luxury. The dancing was kept up in several drawing-rooms. After the supper, he conducted a select party to a separate apartment; where, to their astonishment, they found four girls of uncommon beauty, richly dressed, in company, not with four gentlemen, but with four enormous bears! which, after the first outbreak of the music, began to dance with the girls all the figures of French quadrilles with the utmost accuracy, and with as much ease as if they were highly educated gentlemen. At first the guests were alarmed; but seeing the extraordinary tameness of the beasts, struck with amazement, they seemed to have been pleased with this extraordinary sight. After the dance was over, their bearships conducted themselves with the utmost propriety; and at a sign from the keeper, each of them made a bow to his lady, and withdrew to another room. For some time, nothing was talked of at Warsaw but that singular ball."

We have seen bears in ball-rooms at home; but there are generally more monkeys, and they create no astonishment except to themselves,—astonished at their own exquisite appearance, and equally exquisite carriage and demeanour!

With one other Polish story, a tragedy of the deepest dye, we shall finish our say. It relates to the palatine house of Potocki, as potent in the south as the Radziwills in the north. The only son of one of these, a proud and cruel man, secretly married Maria Komorowska, a lovely creature, and the daughter of a distinguished old officer. The father discovered the secret, and seemed reconciled;—but "willing to profit by this happy event, and to be himself the bearer of such good news to his wife, he (the young count) mounted a favourite horse, and at full speed reached her dwelling in the night. He jumped from his horse, and rapped slightly at the door; but re-

ceiving no answer, he rapped again stronger, without better success; he then walked again round the house, called the servant, but no human soul was to be seen. It was midnight, the weather was delightful, all was still and quiet; the full moon creased with its wavering and gloomy light some branches of the gigantic trees, and one part of the green of the yard of the hospitable mansion; and the mighty silence of the night was occasionally interrupted by the charming melodies of the nightingale, which fully enjoyed all the pleasure of existence; afterwards again all was still and quiet, not even a watch-dog was to be heard. Young Potocki imagined that as it was late in the night, and as he did not acquaint, as usual, any body in the house of his intended arrival, that all the servants were asleep. Uneasy, he at last determined to knock as strongly as possible, and even to break the door if he did not receive any answer. He walked boldly again to the door, but he stopped suddenly—his energy gradually sunk; a scorpion had already taken shelter in his heart, and his soul begun to drink the corrosive poison of despair. Seeing, however, that the window of his wife's bed-room was open, he leaped in, and threw a watchful look on the bed. He saw his wife on the bed; his spirit rose immediately, full of love, hoping that a thousand ardent kisses of her lips would awaken her, and that soon a world of happiness would amply repay him all the trouble and grief to which he was recently exposed—he darted at the bed. The curtains were open, and his lovely wife, dressed in mourning, was lying on it; her dishevelled, long, and raven tresses were waving slightly by the zephyr which moved them through the open window. He then caught her in his arms, and called her, 'Maria!' but she was a corpse. It would be in vain to describe his despair; he uttered a shriek, and fell to the ground. At length he recovered his senses, by the cries of an orphan boy, who, having accidentally heard of the plot against the young Potocki, lost not a moment in apprising him of the danger of the beautiful countess, who was extremely fond of children, and knew him well, and was his benefactress; but it was too late: before he reached her home, she was already deprived of life, in the following manner:—When the Palatine Count Potocki knew that his son had married Maria Komorowska against his will, being well aware that in consequence of his affection for his wife, to propose divorce to his son would be useless, he resolved to put her to death. He then called his steward, and ordered him to send him thirty men, ready to obey whatever orders he might give them. They came; the palatine inspected them himself, and induced them, by the offer of great reward, to take by force or stratagem his daughter-in-law, and to put her in a leather sack, with a cat and a serpent, and drown her in a neighbouring pond, and afterwards to take her from the water, and place her in her bed-room. About the same time passed a gang of daring robbers, called Haydamaki, from Moldavia to Ukraina, and committed some depredations before they were taken and punished; every village took some precaution against them. The palatine Cossacks, armed for the occasion, all wearing masks, by a stratagem dragged in the night the unhappy victim, killed some men, and two of her maids, who defended their lovely mistress, and committed the deed, obeying punctually the orders of their inhuman and cruel master. It however happened (a thing truly extraordinary), that when the young countess was already taken to be thrown into the pond, her beauty and prayers made such an impres-

sion on her murderers, that two of them changed their determination, and fought in her defence, but were both killed by the other party. When the husband came to see his wife, all the population of the village and of the mansion followed the Cossacks for the purpose of delivering their mistress; but it was too late. By this time the young count came, the boy was the only living creature in the yard; and when he saw it was the young Potocki, he narrated the facts. Potocki sank in a fit of black despair, and was maddened by the thirst of revenge. After carressing for the last time the corpse of his beloved, he sought his father in order to kill him; not being able, however, to discover him, he killed, with a musket, by his own hand, some of the murderers, rewarded the relatives of those who defended his wife, and disappeared with the boy. Various accounts were given of his disappearance: some said that he turned mad, and was devoured by wolves; some, that he killed himself; others said, that a man of his description was seen near Palestine with a long beard, as an anchorite, in the desert, by some Turkish prisoners, who knew him personally; but what in reality became of him for a truth, remains as yet a mystery. None of the assassins survived three years; some were hanged, others died by their own hands, and the rest disappeared. The chief murderer, Palatine Count Potocki, escaped from Poland; his likeness was fixed to a gibbet; he soon died from grief, and his principal estate was given to Komorowska's family; the father of the lovely victim died also in a few days. From this time, the pond in which the countess was drowned is called *prezleki staw*,—"the cursed pond." It is a popular belief, that once a year, at midnight, the anniversary of the tragical event, the ghost of the lovely Countess Potocki, dressed in black, with a cat and a serpent, her two maid-servants, and the two Cossacks who perished in her defence, surrounded by angels, passes through the water, and disappears on the opposite bank."

What is a Voltaic Battery? By Rosina M. Zornlin. Pp. 119. J. W. Parker, London. THOUSANDS hear of and witness the wonderful effects produced by a voltaic battery, without having the slightest notion of what the arrangements consist, or how and upon what principles it is constructed. Many there are indifferent to every thing but Self, who would not trouble dear Self, pleased with the brilliancy of voltaic light, to ask, What is a voltaic battery? But the greater number, we are happy to think, do put the question to themselves and to others, and very frequently, perhaps, without receiving answer satisfactory. To all such inquirers and informants we strongly recommend Miss Zornlin's little work. It contains a familiar and clear account and explanation of the leading phenomena of ordinary electricity, magnetism, voltaic electricity, electro-magnetism, and other interesting matter. The popularity of the authoress renders superfluous any remark on the well-adapted style and language in which she conveys knowledge.

The Criminal Law, and its Sentences in Treasons, Felonies, and Misdemeanours. By Peter Burke, Barrister-at-Law. Pp. 242. London, J. Richards and Co.

MR. BURKE has made a brief codification of crimes and offences, and opposite to them has set their awarded punishments; so that in a moment the same can be ascertained, and, if in a court, the proper sentence passed accordingly—"and no mistake." The little volume, therefore, is well worthy of recommendation

as a very useful companion to more elaborate tomes; and though the laws are so continually changing and enlarging, that it is impossible to index them all, the leading and most immediately operative are apparently to be found here, sufficiently analysed to answer every needful purpose.

Histories from Scripture for Children. By Miss Graham. Pp. 255. Dean and Munday. A SERIES of biblical histories, pleasantly familiarised for instructive purposes.

A Sermon for the Times. By a Layman. London, Longman and Co.

A DISCOURSE enforcing the opinion that divisions in the Church, though called non-essential, are contrary to Christianity; and that the claim of entire liberty in such matters is not only inconsistent with the sound principles which regulate human laws, but inexpedient in every respect. It winds up with an argument against the objectors to the payment of church-rates.

A Manual of Devotion for Individuals; or, Selection of Scripture-readings, Hymns, and Prayers, for the Mornings and Evenings of Four Weeks, &c. By an Octogenarian. Pp. 227. London, Jackson and Walford; Ward and Co.

TOGETHER with hymns and prayers for various occasions, this volume is a pleasing exemplification of the beauty of piety in old age. The Octogenarian within sight of the grave speaks from experience of the consolations of religion. Such a voice must reach the hearts of all living.

Ranke's History of the Popes, &c. Part I. Translated from the last edition, by W. K. Kelly, Esq., B.A. Whittaker and Co.

THIS single Part contains the whole of the first volume of the original of this valuable work—too well known and generally read, even at its high price, to need any praise from us—and, it is quite enough to say, forming portion of the *Popular Library of Modern Authors*, it is about one of the best and most acceptable selections which could have been made for cheap publication.

Reformation in Dingle and Ventry. Pp. 34. Dublin, W. Curry, jun. and Co.

AN account of numerous conversions from the Romish faith to Protestantism in this part of Ireland, from which the teachers of the latter religion draw the inference, that if right means were taken, and schools and Protestant worship established throughout the country, the result would be a similar abandonment of the church of Rome. We may here notice, that a return we have seen (Romanish, and not perhaps very accurate, though approximating to accuracy) gives the following calculation:—

Christian Churches—	Millions.
Roman Catholic	139
Greek	62
Protestant	59
Making of professed Christians	266
Jews, about	4
Mahomedans	96
Brahminism	60
Buddhism	170
Religions of Confucius, the worshipping of spirits, &c. &c.	147
Total population of the globe	737

ARTS AND SCIENCES.

MÖSER—PHOTOGRAPHIC PHENOMENA.

THE following is a *résumé* of Professor Möser's researches on the formation of photographic images, and the theory by which he seeks to explain the phenomena:—

1. Light acts on all bodies, and on all bodies in the same manner: all known actions are

only particular cases of this general fact. 2. The action of light is a modification of substances; so that after having experienced this action they condense different vapours: the discovery of M. Daguerre depends on this, and presents a particular case of this general action. 3. Vapours are condensed more or less by substances so modified, according to their elasticity and the intensity of the action of light. 4. The iodide of silver begins, as is well known, to blacken under the influence of light. 5. If the action of light be prolonged, the iodide is changed into a coloured iodide. 6. The rays, differently refrangible, have one and the same action; and the only difference is in the time they take to produce a certain effect. 7. The blue and violet rays, and those discovered by Ritter, rapidly begin the action on the iodide of silver; the other rays take, to produce the same effect, as much more time as their refrangibility is less. 8. Yet the action (5) is more quickly begun and completed by the red and yellow rays; the others require as much more time as their refrangibility is greater. 9. All bodies radiate light even in complete darkness. 10. This light does not appear to be allied to phosphorescence; for there is no difference perceived whether the bodies have been long in the dark, or whether they have been just exposed to daylight, or even to direct solar light. 11. The rays emanating from different bodies act as light, and produce the effects indicated (2 and 4). 12. These rays, insensible to the retina, have a greater refrangibility than those proceeding from solar light, direct or diffuse. 13. Two bodies constantly impress their images on each other, even in complete darkness (1, 9, and 11). 14. In order, however, that the image should be appreciable, it is necessary, because of the divergence of the rays, that the distance of the bodies should not be very considerable. 15. To render an image visible, any vapour may be used; for instance, the vapour of water, of mercury, of iodine, of chlorine, of bromine, of chlorine of iodine, &c. &c. 16. As the rays which bodies emit thus spontaneously have a greater refrangibility than those yet known, they ordinarily begin the action on other substances with the greater intensity (7). 17. There exists latent light, as well as latent heat. 18. When a liquid becomes vapour, light, which corresponds to a certain extent of oscillation, becomes latent, and is set free again when the vapour is condensed into liquid drops. 19. It is for this reason that the condensation of vapours produces in some degree the same effects as light: thus may be explained the operation of vapour (2 and 15). 20. The condensation of vapours upon plates acts as light, whether the vapour in excess adheres simply, as the vapour of water in most substances; or permanently, as that of mercury; or even combines chemically with the body—as, for instance, the vapour of iodine with silver. 21. The latent light of the vapour of mercury is yellow; all the effects that the yellow rays produce may be obtained by the condensation of the vapour of mercury. 22. The latent colour of the vapour of iodine is blue or violet; the actions of the blue or violet rays may be equally reproduced by the condensation of the vapour of iodine. 23. The latent colours of chlorine, of bromine, of the chlorine of iodine, and of the bromine of iodine, appear to differ but little as to the refrangibility from that of iodine. 24. With regard to the latent colour of the vapour of water, it can only be said that it is neither green, nor yellow, nor orange, nor red. 25. Iodide of silver

owes its sensibility to the visible rays, to the latent light of the vapour of iodine. 26. Iodide of silver is not more sensible to the invisible rays than silver itself.—*L'Institut.*

In further confirmation of 13 and 14, and in addition to the communication of M. Breguet (see last *Gazette*), we may here repeat an observation made to us the other day by Faraday conversing on Mörser's curious discovery. He said, that he had repeatedly seen the impression of an engraving on the glass under which it was framed, when separated from the picture.—*Ed. Lit. Gaz.*

ANOPLOTHERIUM.

FROM an interesting work recently published* by the discoverer of the fossil remain now in the Natural History Museum at Norwich, we select the following description and restoration, by Mr. Mann, of the bones, which have given rise to the correspondence in our columns between Prof. Owen and Mr. Charlesworth. To the work itself, in its antiquarian character, we may probably recur in a future Number.

Mr. Green says with regard to this particular group of bones: "They were surrounded by fragments of wood, grass, and leaves, and were lying in all probability as they had been originally deposited, excepting that the many deficient bones, which would be needed to complete the skeleton, had been washed away from them by the waves, which were but just ceasing to break over them, and would have returned in the course of a short hour to sweep them also from the sphere of human observation. None of them bear any traces that would lead to the inference that they had been drifted to the spot; but, on the other hand, all their grooves and processes are perfect, as they would have been had the animal been gently entombed soon after it had ceased to live."

The skeleton, after restoration, is thus described by Mr. Mann:—

"The inferior maxillary bone is perfect from the sixth molar tooth to the alveoli of the incisor teeth; the incisors themselves are wanting, and also the angle and ramus of the zone. The entire length of the fragment is five inches; and in front a smooth surface, one inch and a half long, intervenes between the first molar tooth and the irregular termination. There is no trace of the canine teeth; the first molar tooth is but just rising from the surface of the alveoli. The fifth consists of three irregular cylinders united together, each containing a hollow crescentic space on its grinding surface: the structure being thus perfectly analogous to that described by Cuvier, as belonging to the seventh molar of the inferior jaw of the *Palæotherium*.—Of the superior maxillary bone, there are only a few fragments. The third molar tooth, consisting of a single irregular cylinder; and the fourth, fifth, and sixth molars, are each marked into double lobes by a longitudinal furrow: these are all separate from each other, with irregular fragments of the alveolar processes attached. Anteriorly is a fragment marked by a smooth border, about an inch and a half long, without any teeth, like the described portion of the lower jaw.—Of the skull, there are the occipital protuberance, one parietal bone, and a small fragment of the second; the frontal bone divided by a mesial suture, and terminating anteriorly in the nasal spine; the petrous portions of both temporal bones, and also the squamous portion of one

marked by the root of the zygoma.—Of the cervical vertebra, the atlas and axis are wanting; the fourth and fifth are connected together, their conjoined length being about two inches; the rest are deficient, excepting an irregular fragment of the body of the last cervical or first dorsal.—Of the dorsal vertebra, there are only a few imperfect fragments.—Of the ribs, the first is nearly perfect, marked by its sutures; also three others nearly perfect—probably the fourth, fifth, and sixth; portions of the seventh and eighth, the groove being present, but the heads wanting; two or three fragments of the lower parts of others.—Of the lumbar vertebra, there are four joined together; the entire length of the four being six inches, and the depth of each, from the tip of the spinous process to the inferior edge of the body, two inches and a quarter; the articulating and transverse processes are nearly all perfect; the bodies are cylinders flattened from above downwards.—Of the caudal vertebra, there are six; their conjoined length being four inches, and the last appearing to be almost the termination of the tail.—The anterior extremity. The scapula has its spine nearly perfect, its posterior termination only being wanting, with the posterior superior angle; the glenoid cavity and supra spinous fossa are perfect; the infra spinous fossa wants a portion of its posterior border: the length from the glenoid cavity to the posterior inferior angle is six inches and a half.—The humerus. The head and occipital groove are perfect; the shaft is broken into several fragments; the inferior articular surface and fossa for the olecranon and coronoid processes are perfect; its probable length was nine inches, and the diameter of its head two inches.—The ulna is perfect—nine inches long, its olecranon process being one inch in length; the coronoid process is very slightly marked, its shaft is very slender, barely measuring a quarter of an inch at its smallest portion.—The radius is flattened transversely, and slightly arched; its length is eight inches, and its upper and lower end are distinctly separated from the shaft of the bone as epiphyses: thus offering an indication that the animal had not reached that adult age when the epiphyses (originally centres of ossification) are consolidated with the shaft of the long bones.—Of the carpus, there are only two irregular fragments, with one or two pieces somewhat resembling sesamoid bones.—Of the metacarpal bones, there are two nearly perfect, three inches and a half long, with some irregular fragments, appearing like portions of another metacarpal bone, mixed with phalangeal fragments. The *Palæotherium* of Cuvier is marked from the *Anoploterium* by the presence of three metacarpal bones in each extremity.—Of the pelvis, there is only the ilium, and a portion of the ischium, the acetabulum being entirely wanting; the length of the piece is four inches and a half.—The posterior extremity. Of the femur, the head is wanting, and the shaft is shattered to fragments; the condyles are perfect, and measure one inch and three quarters transversely: there is a groove anteriorly for the tendon of the patella, and a pit inferiorly for the crucial ligament.—Of the tibia, the head is separated as a distinct epiphysis, its transverse diameter is one inch and three quarters; there is an irregular fragment of the shaft, about an inch long, beneath the epiphysis; the rest is wanting, except three or four inches, which are attached to the inferior articular surface: this is marked by a transverse groove anteriorly for the astragalus, and an inclined surface posteriorly.—The patella is a curved

* "The History, Antiquities, and Geology of Bacton, in Norfolk." By Charles Green. Norwich, J. Fletcher; London, Simpkin and Marshall.

elongated bone, about an inch and a half long. The fibula is entirely wanting. Of the tarsus, there is only one distinct bone; the fragment lying by it being probably a portion of some larger bone. Of the metacarpal bones, two are nearly perfect, measuring four inches in length; there are also fragments of other small cylindrical bones with one perfect phalanx. The bones described all appear to belong to the same side; the head of the tibia is the only portion of the opposite side that was found. The shaft of another cylindrical bone, measuring seven inches and a half in length, was taken from the same spot; but it appears not to have been a portion of the same animal. From the dimensions of the bones of the extremities, it is probable that the height of the animal, from the arch of the back to the ground, might have been something less than three feet.*

BOTANICAL SOCIETY.

Aug. 5.—Mr. Reynolds in the chair. Mr. Sidebotham presented a specimen of *Schistostegia pennata*, collected by him in Nottingham Forest. Mr. A. White stated in a note, that he had found *Dentaria bulbifera* in Chesham Bois Wood, Bucks. Exhibited, by Mr. T. Sansom, a monstrosity of *Rosa centifolia* (Linn.), in which a second flower was developed from the centre of the first; also one, by Mr. Henfrey, of *Scrophularia aquatica*, found by him on an island in the Thames, above Teddington. The plant was about 3 feet high, having a flat riband-like stem, rather more than half an inch broad and scarcely an inch thick. The flower-stalks grew chiefly out of the flat surfaces, nearly perpendicular to them, a very few only being at the edges, and not in any regular order. These flowering-stalks extended over about 18 inches of the stem, being about forty in number, exclusive of a very dense cluster at the summit of the plant. The flowers all appeared perfect, and the peculiarity of growth seemed to have resulted from a natural grafting of two plants. The specimen is preserved in the society's museum. Mr. W. H. White communicated a report of the botanical state of the Mauritius, translated from the eighth annual report of the Natural History Society of that island.

Sept. 3.—Mr. Reynolds in the chair. Various donations to the library, herbarium, and museum, were announced. Mr. B. D. Wardall presented numerous specimens of *Lastrea cristata* (Presl), collected at Bawsey Bottom, near Lynn, Norfolk. Mr. T. Twining exhibited a large collection of cultivated specimens from Twickenham. Mr. A. White laid before the society a selection of plants, found by him in August last in the Isle of Arran, between Whiting Bay and the top of Goatfell. A paper by Mr. R. S. Hill, entitled, "An inquiry into vegetable morphology," was read in part.

METEOROLOGICAL SOCIETY.

Sept. 13.—Mr. J. Reynolds in the chair. The minutes of the last meeting were read and con-

* This is country-printing, with a vengeance! In these short extracts we have had to correct—paleotherium for palæotherium (bis), petrous for perrous, sutures for flures, lumbar for lumber, fossa for fœsa (bis), occipital for iccipiental, acetabulum for acetabulum, &c. &c. No wonder that authors are willing to submit to some inconvenience rather than allow their works to leave from an incompetent press. But the fact is, that the character of Printers has changed in too many instances from what it was in better times. They were then competent scholars, and could well sustain their important part in works of learning. There are few Alduses, Turnebuses, Elzevirs, Stephens's, Foulis's, Ruddimans, Bowers, or any like them, in our day.

firmed, and several donations announced. The secretary then read the following papers:—1. "On the properties of hydrogen, and their importance in the economy of our globe." A paper containing many interesting points in meteorology. 2. "On the diminution of the temperature of the sun's rays from the mixing of airs of different densities." This subject is newly introduced into meteorological science, and is full of interest. 3. A paper "On atmospheric electricity, by the secretary, drawn from Mr. Weekes's observations made at Sandwick, Kent." This paper was in continuation of those of the past months, and shewed many valuable coincidences between the electrical condition of the air in August, and the positions of the planetary bodies at those particular times. 4. A paper containing the diseases under medical treatment in August at Thetford, by Dr. Bailey—a highly interesting and valuable document. 5. "Notices of storms that occurred in August at Sandwick Manse, Perth, Kingussie, Dundee, Auchterarder, Sheffield, Nottingham, Thwaite, High Wycombe, Aylesbury, Nuckfield, Cotswold Hills, London, Kinet, Cambridge, Huntingdon, Brighton, Bath, Canterbury, Maesby, Hawkchurch, Hereford, Birmingham, Dover; Rudford Mill, near Gloucester; America, and other foreign stations;" forming, *en masse*, an interesting record of facts. Summaries of weather, monthly and quarterly, with daily tables for August, from upwards of twenty stations, were compared; and the meeting adjourned to the refreshment-room, when an interesting conversation continued for about an hour; after which, they broke up, to meet again in October.

PARIS LETTER.

Paris, Sept. 9, 1842.

Academy of Sciences: sitting of Sept. 5.—After the reading, by M. Pelouze, of extracts from a memoir on arseniated emetic, urea, and allantoin, M. Biot took occasion to observe, that the theory of the different combinations coming under the name emetics may be advantageously illustrated by a series of experiments on the optical properties of those bodies; for all being tartrates more or less complex, the tartaric acid ought necessarily to communicate rotatory powers to them, the direction and intensity of which will depend on the nature of the elements present in the compound, as well as on the particular manner in which they are united.

M. Duvernoy read the sequel of his memoir on the teeth of shrew-mice.

M. Person read a memoir on evaporation in incandescent vessels. He proposes to calculate, according to the known laws of the communication of heat, the time that the liquid ought to take to be vapourised; and he furnishes a formula which gives this time for temperatures from the lowest to the very highest at which this phenomenon can be produced. This formula has been verified for water, alcohol, ether; in short, for the liquids whose heat of vaporisation has been measured. The work of M. Person was referred to a commission for examination.

M. C. Gerhardt read a note containing the result of his researches on the chemical classification of organic substances; and M. Longuet, a work entitled, *Recherches expérimentales sur la nature des mouvements intrinsèques du poison, et sur une nouvelle cause d'emphyseme pulmonaire*.

Several notes were received: the principal were—from M. Guyon, respecting a very extensive population of the Pyrenees, known under the denomination of *Cagots*; he gives their

characteristics, and indicates their probable origin;—from M. Gruby, on a new cryptogram, which he thinks he has discovered in the roots of man's beard;—and from M. Negrier, describing a new method of stopping nasal hemorrhage; it consists simply in the elevation of one or of both arms.

LITERARY AND LEARNED.

UNROLLING OF A MUMMY.

The late Dr. Butler, bishop of Lichfield, and formerly head master of Shrewsbury school, purchased a mummy from M. Belzoni, which he presented to the Shropshire and North Wales Natural History and Antiquarian Society, of which, until he quitted Shrewsbury, in 1836, his lordship was president. On Thursday this mummy was unrolled, in Shrewsbury Shire Hall, before a very numerous company of ladies and gentlemen, including nearly all the members of the society. Mr. Samuel Birch, one of the curators of the British Museum, performed the unrolling, and delivered an interesting lecture on Egyptian antiquities, particularly with reference to the art of embalming, and the funeral ceremonial of the Egyptians. It appeared, from the inscription on the interior case of the mummy, that it was the body of a priestess of Ammon. The lecture and unrolling occupied two hours.

MITYLENE.

[From the Notes of a recent Traveller.]

As for all that concerns pride and glory of fatherland, the Romani of Greece may borrow from the Romani of Italy a word, and on the tear-sprinkled national escutcheon write "*fui-mus*." It is a mournful, but the best, because in their present condition the truest, motto for the sons of Hellas, called by the name of their first enslavers, and still languishing under the effects of a second and worse subjugation. To the future is left the promise of their new device, the phoenix pyrogenitus; and the Philhellene still trusts that, the fiery ordeal overpast, it will be honourably fulfilled. But while the Greeks' boast can only be what Greeks were, they are, with a few creditable exceptions, either very indifferent to the preservation of those memorials left in the land by their more generous ancestors, or actually aiding time and the Turk in the destruction of relics of so great value. In the humbled capital of Mitylene, however, the islanders, departing from a too common usage, have preserved one relic of Lesbian antiquity. It is a presidential chair of right Grecian times, and its brief inscription of ownership is in the true Doric of Sappho's isle. The "throne" is one of the lions of Mitylene; and every visitor of the town is taken to the church-enclosure, where, after receiving some rough treatment, it has at length found harbour. The sculptor did not deny a few decorations of his art. Either arm is finished with a winged, but now headless, sphinx. Whether the decollation of the images be due to the iconoclastic zeal of Mahometan or Photian, is now forgotten. Beneath, at either side, is a representation of a tripod, about whose feet a snake has entwined its folds. The footstool is decorated with a human bust, rising from a fanciful process, in the mermaid manner: immediately above it is the inscription:

ΠΟΤΑΜΟΝΟΣ
ΤΡΙΑΕΒΕΙΝΑΚΤΟΣ
ΙΠΠΟΕΛΠΙΑ.

The modern preservers of the chair of Potamon have taken the trouble to clasp with iron the

partially split back, so as to secure it from farther injury. *Si sic omnia!*

In one of the town burial-grounds there is a small round altar, dedicated thus:

KATE[AIPI]
ΘΕΩ
ΣΕΒΑΣΤΩ.

The last time that I was off the town of Mitylene, I was unable from indisposition to leave the vessel; but two of my friends, who were more fortunate, landed, and happened to light upon a spot where some labourers were sinking the foundations for a proposed school-house. The new building will occupy the site of a temple, dedicated to the sun, under his name, in Egyptian mythology. The workmen, in the progress of their excavations, had already restored to the day-god's view some of the more ornamental materials of the structure where once he was worshipped; and the Englishmen came up just in time to witness the last blow from the rude hand of a Greek mason to the destruction of an inscription which the faithful marble had preserved, first during the existence of the edifice, and then during the long burial of its dismembered remains. But two other marbles, fresh-raised, were temporarily spared. The one bore in relief the head of an ox, with the palm, &c., sacred on the banks of the Nile to the deified source of light; and on the other, which had formed a principal part of the pediment of a temple, were the following dedicatory inscriptions. They are posterior to the subjugation of Asia Minor by the Romans. During the brief respite granted them they were copied; and each of my above-mentioned friends obligingly allowed me to benefit by his labour.

KAAIAHMISOE[AIPI]AITONNAONKATEYXHN
OΞEIPETTONNAONKATEIHTATHNMNAIOZOTE
IBIOZINTIKOZEIHA...

In one copy the letters immediately preceding the words *Vibius Ponticus* are *MNAIOZ*, and in another *TNAIOZ*. The *prænomina* may, therefore, have been *Cnæus*, the *K* being mistaken for a *M* or a *T*.

G. R. L.

NUMISMATIC SOCIETY.

THE following abridgment of Mr. Hawkins's account of coins found in Cuerdale, on the banks of the river Ribbles, on the estate belonging to W. Assheton, Esq., of Downham Hall, is given in the *Transactions* of the 24th ult.; and though we have already treated of the subject in various ways, the present is so complete and interesting, that we transfer it entire to our columns.

"This hoard consisted of about 975 ounces of silver in ingots, ornaments, &c., besides about 7000 coins of various descriptions, viz.:

English.	A.D.	A.D.
2 Æthelred, East Anglia . . .	about	860
23 Æthelstan	"	870 to 890
2 Ciolwlf, Mercia	"	874
857 Alfred	"	872—901
45 Eadward	"	901—925
1770 St. Edmund	"	"
1 Archbishop Ceolnoth	"	830—870
59 Archbishop Plegmund	"	891—923
2 Sitric.		
French.	A.D.	A.D.
34 Louis	814 to 928	304 Sigfred.
727 Carolus	840—923	496 Ebraice or Erreux.
7 Carolus	870—884	23 Quentovic or Quange.
197 Eudes or	888—898	1860 Cunnetti.
Odo	"	"
11 Lambert	894—898	1 Alvaldus.
13 Berenga-	883—924	315 Various.
rus	"	"
	27 Oriental.	

"The coins of Æthelred (*Num. Chron.* pl. i. 1) resemble one, till this time supposed unique, which had been attributed to the king of the

East Angles, who reigned in 750; but the author states at some length his reasons for removing them from this king to some other of the same name, who held dominion in that country during the troublous times of the middle and latter end of the ninth century, not many years before these coins are supposed to have been interred.

"The coins of Æthelstan (Pl. i. 2) are next considered, and are assigned to the king of the East Angles rather than to the sole monarch of that name, from their resemblance in workmanship to some of the coins of Alfred, with whom he was strictly contemporary, from the names of the moneyers, which are the same upon the coins of each king, and from a peculiarity in the phraseology which is seen only upon the coins of these two princes.

"One of the coins of Ciolwlf (Pl. i. 3) is of the same type as that figured by Ruding (pl. vii. 2); and, as these coins were not interred until after the death of Alfred, it most probably belongs to the second king of that name, who was Alfred's contemporary. The other coin of this short-lived king (see *Num. Chron.* vol. v. p. 10) is exceedingly remarkable from its type, which is a close imitation of the gold coins of the Roman emperor Valentinian and his immediate contemporaries, who lived about 400 years before the time of Ciolwlf. The name upon one coin is Ciolwlf, upon the other Ceolwlf; and, as there is not much doubt of their both belonging to one king, it is clear that the *e* and *i* were used indifferently.

"The coins of Alfred are so numerous, that they must have formed the chief circulation of the country at the time this find was deposited. The greater part of them (about six hundred and thirty) are of what has been considered the least rare type of this king's coins, (Pl. i. 11, 12, 13), except his Mercian coins, of which it is remarkable that not a single specimen is found in this hoard: they have his name on one side, and on the other his moneyers', of whom a list is given, by which it appears that the greater part of them were hitherto unknown. Of the Canterbury type (Pl. ii. 27), about one hundred and ten specimens are mentioned, and of the Oxford (Pl. ii. 22, 23, 24), fifty-four; of those with the head of the king and the London monogram (Pl. ii. 14—20), there are twenty-three specimens; of the other known type with the king's head (Pl. i. 4), there are only six specimens; but the author describes several others of types perfectly unknown till this time, for a particular description of which we must refer to the paper itself; and it will be perceived that Exeter (Pl. i. 9); Lincoln (Pl. i. 7); and Winchester, were mints of Alfred. See Pl. i. 5—10, 14; Pl. ii. 20, 26. Of the halfpence of Alfred there are seven, like the most numerous of the pennies (Pl. iii. 30); and five much resembling them, but very much blundered in the reading. Of the Canterbury type, three (Pl. iii. 29). Of the Oxford, only one (Pl. ii. 28); and also one only with the head of the king and the London monogram (Pl. ii. 21).

"The pennies of Eadward the Elder are only forty-five in number, of which six only bear his portrait (Pl. iii. 31); thirty-six are of his most usual type (Pl. iii. 32); and the remaining one is of a type entirely new (Pl. iii. 33), and is remarkable as giving him this title of king of the Saxons, and having the name of the mint, Bath, the first notice of a mint having been established in that city. Only one halfpenny of this king was found in this hoard.

"The most numerous of English coins found here are those of St. Edmund: they are of the usual type, but affording a very long list of

moneyers, whose names are given at full length, with every variety of orthography, with the view of shewing 'by one such list how infinite are the blundered readings upon some Saxon coins, and of giving the collector a clue to the reducing to a right reading the strange inscriptions which he will occasionally find upon ancient coins.' It has been generally supposed that the coins of St. Eadmund were struck at the mint of the abbots of St. Edmundsbury, to whom this privilege appears to have been granted at the time of the canonisation of St. Eadmund. The discovery of so many of these coins intermixed with those of Alfred would be presumptive evidence that they were cotemporary; but the fact is proved by four coins found in this hoard bearing on one side the name of Alfred, and on the other that of Eadmund.

"The coins of Plegmund present some peculiarities. One variety is remarkable from the union of the name of the contemporary monarch with that of the archbishop; another presents a somewhat new type, having *DORO* for *DORBERNIA* in the centre of the obverse, instead of the usual type of a cross. The coins reading *SITRIC* comes the writer is disposed to attribute to Earl Sitric, who married the daughter of Eadward the Elder.

"The difficulties attending the correct appropriation of some of the foregoing coins are increased in attempting an explanation of many that remain, which appear up to the present time to elude the sagacity of all numismatists.

"The coins of Siefred, with the reverse of *V + CRISTEN*, a cross and crosslet with pellets, amount to upwards of two thousand specimens. No approximation has yet been made to a satisfactory solution of the meaning of this reverse. Some have read the legend *ACRTEX*, and interpreted it *A CHRISTO TENEO*; but it appears on other coins with *MIRABILIA FECIT* or *DNS.DS. REX*, on the other side; and it is not probable that a coin should occur with two religious legends, without any indication of the person by whom, or the place at which, it was struck. Various other interpretations have been given, equally unlikely to be correct. The writer is disposed to think that the *A* and *T* are a corrupt representation of the Alpha and Omega, so often found on contemporary coins; and that the pieces with this type and legend are imitations of coins which had been struck by some acknowledged power, but research has hitherto failed in discovering their prototype.

"The author finishes his examination of the Anglo-Saxon coins by stating his opinion, that this great mass of coins was deposited about the year 910; and that the above portion, with one or two exceptions, was struck within forty years of that date.

"He next proceeds to discuss the French division of the treasure, and to point out peculiarities which may elucidate the obscurity in which the appropriation of these coins seems involved, chiefly from the circumstance of there being several kings who bear the same names, as Louis and Charles, and from some of each bearing sometimes the title of king, sometimes that of emperor. The only clues, therefore, must be drawn from comparison of type, workmanship, and places of mintage. The coins of Louis read *HLVDPOVICVS RIVS*—*R. ARGENTINA CIVITAS*, in two lines. It is with reason asserted that no other prince of this name was styled *rivs*, except Louis le Debonnaire; these pieces, therefore, could not have been struck later than the year 840. Of the coins of Charles the readings are, *CARLVS IMP. AVG.*—*CROSS*—*R. BITVRICES CIVIT.* monogram; *CARLVS REX FR.*—*R. METVILLO*; one specimen of the former

obv. has on the rev. NEVERNIS CIVIT; nine have on the obv. the monogram of Carolus—rev. METVILLO, cross; and one reads, obv. IMPERATOR A, monogram—rev. METTIS. CIVITAS, cross. The coins reading IMP. AVG. and REV. FR. are by far the most numerous, and differ from the others in workmanship. Biturices and Nevernis are within the kingdom of Aquitaine, which had been conferred upon Louis le Debonnaire, before his father Charlemagne assumed the title of emperor. These pieces, therefore, must have been struck either by Charles le Chauve or by Charles le Gros; but the 560 specimens of METVILLO the author assigns to Charles the Simple. The next in the French series bear the monogram of Carolus, with the legend GRATIA DI REX—rev. a cross, with the name of the mint. These have all been attributed to Charles le Chauve by MM. Fougères and Combrousse, who have given figures of the whole, with a few exceptions apparently unknown to them. They have not noticed a variety which has the lozenge, and round-shaped O, in the legend GRATIA DI REX—rev. ANDECAVIS CIVITAS, which appears to belong to Charles the Simple, struck during his minority under the regency of Eudes. If this appropriation be correct, it may serve materially to alter the present classification of the coins of these monarchs, and to remove many from Charles le Chauve to Charles the Simple. Among this treasure were some pieces of Cufic money of the ninth century. The discovery of this Arabic money with European coins is not difficult to account for. Charlemagne and his successors are known to have entertained friendly relations with Haroun Al-raschid and his successors; commercial intercourse also existed between Alexandria and France, and between the East and Europe through Russia; and naval warfare was often carried on by the northern tribes of Europe against the Moors, so that these Cufic pieces may have found their way into this collection through either of the above circumstances.

"After a minute examination of the numerous coins reading, EBRACEIRA CIVITA—rev. CREFEN; CVNETTI—rev. CREFEN; MIRABILIA FECIT—rev. CREFEN; ALVULDVS—rev. DNE DS REX; QVENTOVICI—rev. CIRLENA, the writer observes, that the difficulty with regard to these coins is not confined merely to conjectures as to who struck them, but the country where they were issued is a subject of doubt and dispute. There cannot be any doubt of their French origin, though several French numismatists suppose them Anglo-Saxon. The workmanship certainly more resembles that of the coins of St. Eadmund than that of most of the Carolingian race, but scarcely so much as it does that of several of the pieces with the legend, GRATIA DI REX. The French authorities refer particularly to the small cross on the obverse of the Cunetti and other coins, in support of their opinion. Such a cross is frequent on Anglo-Saxon coins, rare upon French. EBRACEIRA they deem to indicate York, CVNETTI, Cunetio, or Marlborough. Many peculiarities are favourable to their views of the question; but, on the other hand, these may be considered the result of accident, and weightier reasons seem to stamp their French origin. The names EBRACEIRA and QVENTOVICI are acknowledged names of French towns; CVNETTI may be another French town; it occupies the exact place of EBRACEIRA upon coins similar in type and workmanship, and some specimens of both bear the monogram of Charles precisely as it appears upon undoubted French coins. Religious legends are common to French, unknown to Anglo-Saxon coins: moneyers' names are rarely

omitted upon English, seldom, if ever, inserted upon French coins. Under these and other circumstances, it may be safely contended that these coins owe their origin to France, and were intended for circulation in that country; that they were struck by some of those northern warriors who, by force of arms, obtained temporary possession of some portions of France, and also had sufficient connexion with England to employ English workmen in the fabrication of some of these coins, thereby introducing some peculiarities of the English mint, and blundered imitations of French names, types, and legends.

"In concluding his elaborate examination of this extraordinary hoard, the writer refers to an impression from a rare plate in Harl. MSS., 1437,* which records the discovery of a small quantity of coins at Little Crosby, in Lancashire. This find consisted of 11 coins of St. Peter, more or less resembling Rud. xii. 8-14: 1, Archbishop Plegmund; 6, Aelfred; 1, Aelfred, of the Oxford type; 3, Eadward; 4, St. Eadmund; 1, Cunetti; 1, Berengarius; 1, Hludovicus; and 1, Carlus Rex Fr.

"With exception of coins of St. Peter, the two hoards of coins closely accord: their interment was probably contemporaneous; and the singular union of French and Cunetti coins with those of Aelfred, Eadward, St. Eadmund, and Plegmund, may be deemed as almost evidence that the owner of the smaller hoard was one of that same band of strangers who probably brought into Cuedale the larger mass. It is singular that in the small number of thirty-five pieces, there should be eleven of St. Peter; which may be accounted for under the supposition that the proprietor had been a straggler from the main body of adventurers, and had in the course of his wanderings added to the little stock originally about his person these few pieces of the currency of that part of the country. The Cuedale treasure appears to have been deposited immediately upon the arrival of the party who brought it into the country, which the author satisfactorily concludes must be referred to a period not long posterior to the death of Alfred, and probably not later than the year 910. See *Num. Chron.* No. 16."†

FINE ARTS.

The Fine Arts.—The public appetite for seeing picture-galleries, especially when it can be done gratuitously (and out of which it is but fair to suppose that time and opportunity would create a certain degree of love and taste for the arts), has been exemplified within the last three weeks by the visit of 85,000 persons to the Exhibition of the Art-Union prizes in Suffolk Street. We hope the subscriptions for the next year's drawing are in proportion.

NEW PUBLICATIONS.

The Granger Society.—The second and third Plates published by the Granger Society fully sustain the high character and interest of the

* "In this plate the coins, thirty-five in number, are arranged in the form of a cross, on the base of which is the inscription as follows:—A true portraiture of sundry coynes found the 8 of April and other daies following in the year 1611, in a certain place called the Harkie within the Lordship of Little Crosby in ye Parish of Septon in the countie of Lancaster, wch place—William Blundell of the said Little Crosby Esquire inclosed from the residue of the said Harkie for the buriall of such Catholick recusantes deceasing either of the said village or of the adjoining neighbourhood as should be denied buriall at their parish Church of Septon."† At the preceding meetings, Jan. 27 and Feb. 24, the proceedings possessed some interest; though not such as to require notice.

first. Henrietta, Duchess of Orleans, engraved by J. Brown, is a superb specimen of the costume of the age, and of the painters' fashions too: the faces looking out, and flowers and children to fill up something of the fantastical design. But Sir Thomas Meautys, Knight, by Paul Vansomer, and engraved by W. Greatbatch, is a still more perfect production. From feather to spur-rowel it is complete. It is of the time of James I.; and never stood forth the courtier of that day in more gallant style. It is truly a Granger gem.

The Scenery and Antiquities of Ireland. Canadian Scenery Illustrated. London, Virtue.

THESE works reach us in pairs, so we have classed them together. They go on as they commenced, and are neat pictorial records of the countries they illustrate. The drawings for both are made by Mr. Bartlett with skill and discrimination; and the letter-press, though concise, is sufficient for its purpose—it is from the pen of Mr. N. P. Willis. *Ireland* has reached its fifteenth Part; and *Canada* its twenty-sixth, being the fifty-sixth of the American series. There are so many works of this class in the course of monthly issue, that we have not space to notice them as they come out, and content ourselves with the mention of their appearance—reserving more detailed notice for their completion, when we deem them deserving further investigation than can be bestowed on isolated numbers. Such is *Le Keux's Memorials of Cambridge*, which is proceeding towards its termination: the thirty-second part is now before us, and is worthy of its predecessors—the same energy and spirit being manifest in every department.

SKETCHES OF SOCIETY.

BOUNDARY QUESTION.

WE congratulate all lovers of peace on the settlement of this long-protracted international question. We subjoin for our geographical readers the first and second articles of the treaty, defining the several points of the future boundary line:—

"Art. 1. It is hereby agreed and declared that the line of boundary shall be as follows:—Beginning at the Monument at the source of the river St. Croix, as designated and agreed to by the commissioners under the 5th article in the treaty of 1794, between the governments of the United States and Great Britain; thence, north, following the exploring line run and marked by the surveyors of the two governments in the years 1817 and 1818, under the 5th article of the treaty of Ghent, to its intersection with the river St. John, and to the middle of the channel thereof; thence, up the middle of the main channel of said river St. John to the mouth of the river St. Francis; thence, up the middle of the channel of said river St. Francis, and of the lakes through which it flows, to the outlet of the Lake Pohenhagamook; thence, south-westerly, in a straight line to a point on the north-west branch of the river St. John, which point shall be distant ten miles from the main branch of the St. John, in a straight line, and in the nearest direction; but if the same point shall be found to be less than seven miles from the nearest point, or summit, or crest of the highlands that divide those rivers which empty themselves into the river St. Lawrence from those which fall into the river St. John, to a point seven miles in a straight line from the said summit or crest; thence, in a straight line in a course about south eight degrees west to the point where

the parallel of latitude of 46 degrees 25 minutes north intersects the south-west branch of the St. John; thence, southerly, by the said branch to the source thereof in the highlands at the Metjar nette portage; thence, down along the said highlands which divide the waters which empty themselves into the river St. Lawrence from those which fall into the Atlantic Ocean, to the head of Hall's stream; thence, down the middle of said stream till the line thus run intersects the old line of boundary surveyed and marked by Allentine and Collins previously to the year 1774, as the 45th degree of north latitude, and which has been known and understood to be the line of actual division between the States of New York and Vermont on one side, and the British province of Canada on the other; and, from said point of intersection, west along the said dividing line as heretofore known and understood, to the Iroquois or St. Lawrence River.

"Art. 2. It is moreover agreed, that from the place where the joint commissioners terminated their labours, under the 6th article of the treaty of Ghent, to wit:—At a point in the Neebrik channel, near Muddy lake, the line shall run into and along the ship-channel, between St. Joseph and St. Tammany islands, to the division of the channel at or near the head of St. Joseph's Island; thence, turning eastwardly and northwardly, around the lower end of St. George's or Sugar Island, and following the middle of the channel which divides St. George's from St. Joseph's Island; thence, up the east Neebrik channel, nearest to St. George's Island, through the middle of Lake George; thence, west of Jona's Island, into St. Mary's River, to a point into the middle of that river, one mile above St. George's or Sugar Island, so as to appropriate and assign the said island to the United States; thence, adopting the line traced on the maps by the commissioners, through the River St. Mary and Lake Superior, to a point north of the Isle Royal in said lake, one hundred yards to the north and east of Isle Chapeau, which last-mentioned island lies near the north-eastern point of Isle Royal, where the line marked by the commissioners terminates; and from the last-mentioned point, south-westerly, through the middle of the sound between Isle Royal and the north-western main land, to the mouth of Pigeon River, and at the said river to, and through, the north and south Fowl Lakes, to the Lakes of the Hight of Land, between Lake Superior and the Lake of the Woods; thence, along the water communication to Lake Saisaquinaga, and through that lake; thence, to and through Cypress Lake, Lac du Bois Blanc, Lac la Croix, Little Vermilion Lake, and Lake Namecan, and through the several smaller lakes, straits, or streams, connecting the lakes here mentioned, to that point in Lac de la Pluie, or Rainy Lake, at the Chaudière Falls, from which the commissioners traced the line to the most north-western point of the Lake of the Woods; thence, along the said line to the said most north-western point, being in latitude 49° 23' 55" north, and in longitude 95° 14' 38" west, from the Observatory at Greenwich; thence, according to existing treaties, due south to its intersection with the 49th parallel of north latitude, and along that parallel to the Rocky Mountains. It being understood that all the water communications, and all the usual portages along the line from Lake Superior to the Lake of the Woods, and also Grand Portage, from the shore of Lake Superior to the Pigeon River, as now actually used, shall be free and open to the use of the citizens and subjects of both countries."

THE DRAMA.

Covent Garden.—This theatre opened on Saturday last with *Norma*, and a new two-act comedy by Douglas Jerrold, called *Gertrude's Cherries*, or *Waterloo* in 1835. Of the first, so well known from its run last season, we have little to say, except that Miss A. Kemble, in her anxiety not to cause greater disappointment to the public, had evidently hurried her appearance upon the stage, and in an arduous character too, before her health was so fully re-established as her friends and admirers could have wished. She yet exerted herself to the utmost, and gave almost her usual effect to the part. Miss Rainforth was as charming as ever; and Giubelei in the place of Leffler gave us no cause of regret. His fine deep voice was of great value.

Gertrude's Cherries is a humorous sketch of various English tourists meeting on the field of Waterloo; the most comic being *Crossbone*, an undertaker, Meadows, and his worthy wife, Mrs. Humby. Their purchases of battle-relics from *Alcibiades Blague*, Wigan, and other ingenious suppliers of these curiosities (manufactured for such occasions and customers), form the fun of the piece; and that fun is ludicrously kept up by the clever acting of the undertaking pair. There is moreover a plot, or intricate story, in which Bartley, Walter Lacy, Diddear, and Mrs. W. Lacy (the heroine *Gertrude*), are involved; and a happy fellow called *Jack Halcyon*, Harley, and *Angelica*, Miss Cooper, are made parcel of the incidents. The whole, though not equal to some of the author's former productions, runs smoothly along; and, as we have hinted, excites a due share of laughter in the broadest comic portions. It has been played every night.

On Monday—good evidence of the spirit which animates the concern—a new play, in five acts, entitled *Love's Sacrifice*, by Mr. Lovell, the author of the *Promost of Bruges*, was produced with entire success. The moving pivot of the action is perhaps rather common to the stage, namely, the sacrifice of a daughter to an unworthy match, in order to save a father from ruin; but it is wrought out by varied circumstances and persons connected with the principals in so well-balanced and skilful a manner as to create a lasting interest, and to lead, from the drawing up to the fall of the curtain, to the enjoyment of those pleasurable emotions which result from witnessing a sterling drama very satisfactorily performed. Mr. Vandenhoff, as *Matthew Aylmer*, an honourable merchant, has a part well suited to his talent and style of acting; and he does ample justice to it. His daughter (in the play as in reality) also throws much energy into her personation of *Margaret*; and if we do discern something of being excellently instructed and drilled, rather than of feeling and genius, we must at the same time allow that her efforts justly merited the applause bestowed upon them. Mr. Walter Lacy displayed much spirit and talent in *St. Lo*; and Mrs. Walter Lacy, Mr. Cooper, and Mr. Diddear, contributed much to the good fortune of the "Sacrifice" by the ability they threw into their parts. The humours again introduce us into the company of Meadows and Humby, with the superb addition of Mrs. Orger; and whenever we saw any of the trio, we only wished that they had been assigned something more to do. The *vis comica* was strong in their hands, and the scenes between Mrs. Orger and Meadows the perfection of this class of acting. We should mention Mr. Wigan and Mr. W. H. Payne with praise; and not forget the *début* of Mr. C. Pitt, from Edinburgh, who en-

acted *Eugene de Lorme* (the genteel lover) with great propriety.

In the *Sonnambula* on Tuesday the only other novelty was Miss Poole as *Lisa*, who sang very sweetly.

ORIGINAL POETRY.

SONNET.

Written on Visiting Eton College for the first time.

Nor 'neath your fostering shade, "ye antique towers!"
In youth I quaff'd the dews of classic lore;
But where the wave on Thule's storm-voiced shore
Maketh wild music, in far humbler bowers,
Yet not the less I reverence, rather more,
Proud Academe, thy regal majesty!
Mother of mighty spirits! who of yore
Wrestling for fame reap'd immortality:
O'er thee may vainly Time's remorseless share
Pass lightly; and may England, now and aye,
The debt of love she owes thy nurturing care
With many a *Benedicite* repay;
And all who reverence learning sound and true
Still bless thee in their hearts, as now I do.

9.

VARIETIES.

The Atlas Prize.—The proprietors of the *Atlas* newspaper have offered a premium of 100l. for the best essay on the causes of manufacturing distress and remedy for the evil. This is a noble instance of liberality; and one which we trust will not be without imitators.

Christ's Hospital.—St. Matthew's day, next Wednesday,—the annual orations, on the benefit of the royal hospitals, are appointed to be delivered, as usual, by the four senior scholars who are proceeding to the University of Cambridge;—in Latin, by G. E. Patten; in English, by S. H. Hammill; in Greek, by W. H. Brown; and in French, by W. Romanis. Eight poems will also be recited by the other senior scholars; viz., a Latin *aleaic* ode, on "Alexander at the tomb of Achilles," by G. B. Pin; Greek *iambics*, on "Saul at Endor," by A. S. Harrison; an English ode, on "The Birth of the Prince of Wales," by J. S. Benifield; Latin *hexameters*, on "The Praise of Alfred," by M. A. Leicester; a Greek *Sapphic* ode, on "The Power of Poetry," by A. Chubb; a Latin *Sapphic* ode, on "The repeated Preservation of the Queen," by L. Dale; Latin *elegiacs*, on "The Praise of Nelson," by G. J. Gill; and an English poem, on "Edward the VIth," by Edward T. Hudson. All the city dignitaries attend, and the governors of many other institutions.

Roman Antiquities.—The foundations of a building, supposed to have been a very large Roman villa, have recently been discovered in a field on the road from Colchester to Maldon (a very likely site); and numerous coins have been found in throwing up the excavations—such as a brass *Titus*, reverse *Judea capta*; *Helena*, brass, and *Curausius*, ditto, struck on his treaty with Diocletian and Maximinus. Bricks, tiles, bones and teeth of animals, are also among the fragmental ruins. The building consists of three sides of a square, with a double wall, and 14 feet interval between. Here is an opportunity—such as we spoke of some weeks ago—for obtaining and preserving the relics of national antiquities.

Natural History. Frankfort, Aug. 22.—The latest intelligence from Rio de Janeiro mentions the following remarkable circumstance:—Dr. Lund has discovered in the cavities of the chalk formations in Minas Geraes some petrifications of human bones, among relics of *Platyonix Bucklandii*, *Chlamydothorium Humboldtii*, *C. majus*, *Dasyopus sulcatus*, *Hydrochaerus sulcidens*, &c. Dr. Lund explored nearly 200 of the pits; and among the mammalia he col-

lected 115 species, though only 88 species now inhabit those regions. The human bones are partly petrified and partly intersected by particles of iron, and on being broken they have a metallic lustre. The skulls that have been found are singularly flat, so much so that the backward inclination of the forehead commences immediately above the sockets of the eyes. From this peculiarity Dr. Lund infers, that Brazil must have possessed a very ancient population, whose existence may be dated to at least 3000 years ago, and that to all appearance the natives were a race of men with flat skulls, but otherwise of natural formation, representations of which may be seen in Mexican monuments. In as far as regards the natural structure of the flat skulls above alluded to, Dr. Lund appears to have fallen into a mistake. He probably forgot, that in the earliest periods of the discovery of America, the shores of the upper Amazonia were inhabited by a race of men (Cambedá) whose skulls were completely flattened by artificial means. The operation was performed immediately after birth, by pressing the skull of the infant between two boards, so as to impart to it a form corresponding with the idea of beauty entertained by that people. In the *Thesouro descortado no Rio das Amazonas*, the Cambedá tribe is particularly mentioned; and in the seventeenth century they inhabited a locality not far distant from the then Spanish province, Los Maimas. Possibly this race was very numerous and widely scattered; for we find even to this day, that the custom of boring the lips and ears, as practised by the Botocudas, prevails among various tribes from Santa Catharina to Amazonas. But a form of skull quite the reverse is found to exist among the North American tribes in the neighbourhood of Columbia. There the heads of infants are, by means of boards and bandages, pressed into a high pyramidal shape. The missionary Jason Lee found the skulls of the Cloughewallah tribe, on the Multnomah, so shaped, that from ear to ear they measured more than from the forehead to the back part of the head. No people on the face of the earth have ventured on such capricious disfigurements of the human body as the American aborigines; and there can be no doubt that the customs practised by them have existed since the remotest antiquity.—*From the Newspapers.*—[A visit to our Surgeons' Hall, in Lincoln's Inn Fields, will bring both varieties, the flat and the pyramidal skulls (artificially compressed) under observation.—*Ed. Lit. Gaz.*]

Market Drayton.—Our Market Drayton correspondent has enclosed us the following, which is a *bona fide* "poem," sent to him by the author. The subject is "The Turn-out." We give it precisely as it is written—a composition by one of the illiterate literati:—

On the Turnout by a Tenant Farmer.

Ye tumpouts all I pray attend
Unto these lines that I have pend
And to go to work while its to be had
And never more condescend to beg
All that you advise you to beg your bred
You see them fee for mighty dread
The arm of the law is too strong for tha
And it will sweep them all away
And if you are sure to be your fate
For then its better to die than beg
Then go and work for your daily bred
The farmer he is first to tile
And that for no small little while
The farmer work it is never don
All from the rising to the setting son
Hee must endure the wheat and cold
All while hees plowing up the mould
And the stormy wind O while hee sows
And the burning Sun also when hee mows

Hee winnows you the best of wheat
And the refuse hee himself must eat
Ho be content with your station then
And niver more to turnout agane
For the fine wheat flow on which you feed
Ho suerly you should take this heed
And bow the noe and praise the power
That ever gives you fine wheat flow
May heaven still bless our nativ lie
And still give us increase from the sile
That all may sing God bless the Queen
And Allbert Prince of high renown.

Salopian Journal.

LITERARY NOVELTIES.

Novelties of American Literature.—The venerable naturalist John James Audubon, whose "Birds of America" is now finished, has commenced a new work on the Quadrupeds of America. He has already made considerable progress, and draws from nature with the same correctness of observation and taste of execution as distinguished his previous performances. A correspondent in Virginia, who has seen four of the drawings (representing the rabbits of the rocky mountains, and the rats and squirrels of Florida), speaks of them in very enthusiastic terms. It is not generally known that Audubon (who is now more than seventy years of age) received his first instructions in drawing from the celebrated David, in France.

"Forest Life," by Mrs. Mary Clavers, author of "A New Home," is written, we understand, by a lady of New York, now resident in Michigan. Her real name is Mrs. Kirtland.

Mr. H. W. Herbert, of New York, author of "Cromwell," published in America in 1838, and republished by Mr. Colburn in London, in 1840, has a new work of fiction in the press. It is called "Marmaduke Wyll," and will be published by Messrs. Harpers, of New York.

The prose writings of the Rev. John Stirling (the Archæus of Blackwood) have been collected and published in Boston.

The prose and poetical writings of Mr. T. B. Macaulay have been published in Philadelphia.

LIST OF NEW BOOKS.

Elements of Algebra, by the Rev. J. W. Colenso, M.A., 3d edit. 12mo, 4s. 6d.—The Dublin Latin Grammar, Part I., 12mo, 2s. 6d.—Remarks on Female Education, by Georgiana Bennett, 1s.—A Sermon for the Times, by a Layman, 8vo, 1s.—The Unity of the Church of God: a Sermon, by the Rev. T. H. Porter, D.D., 8vo, 1s.—White's New Title-Amendment Act, 12mo, 1s. 6d.—Ann Saylor: a Simple Narrative, by Charlotte Philpot, 18mo, 1s.—Self-Education, by Wm. Robinson, 24mo, 2s. 6d.—The Sea-Pie, illustrated by Alfred Crowquill, Vol. I. royal 8vo, 7s. 6d.—Thomas Powell's Poems, 12mo, 5s.—Thomas Powell's Count De Foix, 8vo, 2s.—Exercises, Political and others, by Col. P. Thompson, 6 vols. 12mo, 15s.—De Staine's Photography, 2d edition, 8vo, 10s.—My Working Friend: Directions for Fancy Needlework, by G. C. Hope, 32mo, 2s.—Fire-side Philosophy; or, Glances at Truth, by Mary A. Kelly, 12mo, 2s.—The Evidence and Doctrines of the Catholic Church, by the most Rev. J. Machale, D.D., 8vo, 12s.—Scenery and Antiquities of Ireland illustrated, by Bartlett, 2 vols. 4to, 3l. 3s.—Secret Associations; a Novel, 3 vols. post 8vo, 1l. 11s. 6d.—Library of Medicine, Vol. VII. Cruveilhier's Descriptive Anatomy, Vol. II., post 8vo, 18s.—The Shipwreck of the Dryade, in Letters to a Sister, 24mo, 2s.—Sermons, preached at Orations, by the Rev. H. Raikes, 8vo, 6s.—Remains of the Rev. Richard Cecil, edited by the Rev. Josiah Pratt, 18mo, 2s. 6d.—The Czarina; an Historical Romance, by Mrs. Hoffman, 3 vols. post 8vo, 1l. 11s. 6d.

METEOROLOGICAL JOURNAL, 1842.

Sept.	Thermometer.	Barometer.
Thursday . . . 8	From 60 to 56	29.39 to 29.55
Friday 9	" 51 . . 64	29.51 . . 29.42
Saturday . . . 10	" 53 . . 61	29.38 . . 29.56
Sunday 11	" 51 . . 60	29.38 . . 29.68
Monday 12	54 . . 64	29.73 . . 29.89
Tuesday 13	48 . . 61	30.00 . . 30.09
Wednesday . . 14	52 . . 67	30.13 . . 30.15

Wind S. and S.W. on the 8th, 9th, and morning of the 10th; since N.W. and N.; 8th and 9th cloudy, with frequent rain; 10th showery, with intervals of sunshine; 11th generally clear, showers in the afternoon; 12th, 13th, and 14th, generally clear. Rain fallen, 1.525 of an inch.

Edmonton.

CHARLES HENRY ADAMS.

TO CORRESPONDENTS.

The Gardener and Practical Florist. No. I. (London, Groombridge) seems well designed to improve gardening, and the interests of gardeners. We have to thank the proprietors for sending us the opening of a publication which bids fair to be very useful.

ADVERTISEMENTS.

MISCELLANEOUS.

ATLAS PRIZE-ESSAY—ONE HUNDRED POUNDS.

The Proprietor of the ATLAS Newspaper having determined on offering a Premium of One Hundred Pounds for the best Essay on the Causes of, and Remedies for, the existing Distress in the Kingdom, refers those who may be desirous of competing for that Prize to the ATLAS of Saturday, August 27, and of September 3, 6 Southampton Street, Strand.

WESTERN LIFE ASSURANCE SOCIETY.

Office—49 Parliament Street, Westminster. Capital, 500,000l.; 10,000 Shares, 50l. each: Deposits, 5l. each Share. This Society is established for the Assurance of Lives upon principles combining economy with perfect security.

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Table of Premiums to assure 100l. for the whole term of life.

Age.	Annual Prem.	Age.	Annual Prem.	Age.	Annual Prem.
20.	4.	30.	6.	40.	8.
20	1 14 2	35	2 11 0	40	4 3 3
25	1 18 11	40	2 19 6	45	5 6 4
30	2 4 8	45	3 9 1	50	6 16 3

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